[For information on the adwar or guerrilla bands which functioned as a military unit in the Italo-Sanusi wars, see Category 701.]

162 true numbers. As recipients of aid programs, their rations
114 are based upon the number of members per family. For these
[657] purposes, they are anxious to present as high a population figure as possible. They exaggerate their livestock count in order to receive more fodder, and, at other times, underestimate their numbers to escape taxes.

162 For purposes of this study, the Bedouin population of
161 al-Qasr is about 1,500 to 3,000. Most of this population lives
361 on the coastal area and in the cultivable wadi areas. The remainder is scattered south of the plateau region, near the
•621 desert proper. The 'izba sector of al-Qasr may be described
*613 as a nucleated cluster or settlement, but due to the nature of the Bedouin segmentary lineage system, with its relatively autonomous kin-based residence groups, this sector lacks the usual degree of social interaction and integration associated
621 with the village or hamlet. The 'izba might be described as a
*613 multi-nucleated settlement or cluster. Each lineage has its
423 own mintaqa. Each mintaqa usually has a small dry-goods store
631 owned and operated by a lineage member and catering chiefly
443 to his own lineage-mates. Water and land in the 'izba sector
423 are individually owned. In the barley-pasture area, rights
*613 and privileges of ownership are vested in the corporate group,
621 even though the Bedouins and the government claim that tribally
423 owned land is illegal. All land boundaries, whether a mintaqa or an individual's plot, are well-marked and well-known. The

*613 Bedouins, always a minority in Egypt, have been undergoing
178 a transition to peasantry since about 1800. Probably since
177
578 that time, Bedouin society has been, to use Easton's (1959) emphasis, a "segmentary society" rather than a "segmenting society."

196 Formal Bedouin categories of kinship are confusing; depending upon the situation they use the concepts of bait, 'ait, 'aiela and qabiila interchangeably. The term bait literally means "house," the term bait al-'Arab may mean "the tent" or "the people of the tent." "People of the tent"
[594] may refer to either the nuclear family of one man, or the nuclear families of a man, his brothers and his sons, and
[596] their spouses and offspring. In the latter case, the ex-
•[621] tended family is referred to as the naja'. A naja', or camp, usually consists of three or four tents. The word bait may
196 refer to the tertiary and the sub-tertiary groups, and oc-
*613 casionally one might even refer to the secondary group as a bait when he wishes to emphasize the quality of corporateness. The term 'aiela, literally "family," is the word used most often to designate the secondary lineage segment. The diminutive of this word, i.e. 'ait, usually refers to the sub-tertiary group but it commonly designates the secondary group
[619] also. The term qabiila, "tribe," is the only word used for the primary and supra-primary lineage groupings. These are
196 the general Bedouin usages and their frequency will vary not

The Corporate Group

121 Two key concepts have derived from Radcliffe-Brown's
602 (1952:32-49) notion of kinship as a reflection of juridicial
*613 relations. Fallers (1956:14), discussing the expression of these concepts in segmentary societies, refers to them as "the lineage principle and its corollary, the corporate lineage group." For Radcliffe-Brown, kinship organization represented social order and this was the basis of societal survival: a social system in order to survive must conform
121 to certain conditions. Adaptive mechanisms, expressed through
602 the institutions of a society, consist of a "network of re-
571 lations between individuals and groups" (1952:43). These social relations represent a collection of rights and implied duties which reside either with an individual or a group. Though reference is made to the place of the individual in society, the idea of the group is central in the theory of Radcliffe-Brown.

Most important is the group referred to as "corporation:"
121 a collectivity of individuals "who jointly exercise some right
602 or rights," and who share common interests deriving from resi-
571 dence and kinship (1952:45). The corporation has rights
•621 in rem over its members; thus, the group imposes certain duties and obligations on other persons with respect to the rights of a particular person who is a member of the corporation. The law of blood-revenge is seen by Radcliffe-Brown to bring out

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this aspect of the corporation clearly.

The concept of the corporation as a sociological construct was first used by Maine (1904). The concept was a central one in the work of Max Weber (1947; 1954). As it was used by Maine, and later by Radcliffe-Brown, the corporation as a collection of rights and duties functioned primarily to maintain structural continuity in society. Weber was concerned mainly with the political aspects of the corporation; this follows from his theoretical and empirical focus on political action and the exercise of authority. The two main elements of the corporate group as a social relationship according to Weber are that it is limited and defined by rules of admission, and that the administration of the group is carried out by functionaries, incumbents of political roles. An explicit structure of authority is the key to Weber's concept of corporate group: "Whether or not a corporate group exists is entirely a matter of the presence of a person in authority, with or without an administration staff" (1947: 145-146). Weber did differentiate analytically the corporate group from the other concept, first defined by Maine (1907: 108-110), the "Corporation sole" or "Public officer." However, he insisted that one could not exist without the other. Any analysis of the structure of authority in society must focus on both of these concepts.

The conditions for the formation of a corporate group

121 602 571 •621 are, as Radcliffe-Brown correctly stated, the existence of kinship ties and common residence. But, as Weber noted, the expression of corporation is absent without a structure of authority. The corporate authority structure functions to allot group membership and political status; to formulate and enforce a rule of succession governing the transmission of property and roles; and to define and assign rights and duties of group members toward others. Group rights over members, as rights <u>in rem</u>, produce mutual rights for members which entitle them to protection against external enemies. Hence the corporate group is characterized by internal functions which define and control relationships between members, and external functions which identify the group within a given structural context where it has jurisdiction and governs its relations with other elements in this environment. Within this context, the corporate group is representative of any individual member. Both the internal and external functional aspects of the corporate group operate through the office of a specialized role whose incumbent has authoritative and representative powers. This is the role, or office, which Maine referred to as the "Corporation sole," and which Weber later called the <u>Leiter</u> ("chief").

*613 621 571 In al-Qasr, the corporate lineage group is composed of agnates who reside together in a <u>mintaqa</u>, and who accept as legitimate and morally binding an explicit process of

decision-making which allocates values in society. This process orders the internal and external political relations of corporation members. The corporate office which acts to regulate internal affairs, and to represent the group in external affairs is a unique status in al-Qasr having only one incumbent at a time. In Bedouin society, then, the corporation is to be considered distinct from the corporate sole (Smith 1966).

The corporate group, although based on common interests and values, is not an integrated body simply in terms of consensus. Coercion also maintains corporate relationships. Consensus derives from the code of the group (Nadel 1951: 161), a set of common ideals. But in practice, the group must exert coercive pressures, sanctions, against individual behavior which threatens the welfare of the collectivity. Coercion may be seen as a necessary condition for what Durkheim called "mechanical solidarity." In al-Qasr, as in most societies, the desire for conformity to norms predicates coercive measures; coercion and consensus derive from the same cause, i.e., the requirement of some degree of integration. The corporate group and its authority structure is the mechanism which insures, through political means, the necessary degree of integration for the survival of al-Qasr society. In order to understand the phenomenon of social change occurring in al-Qasr, politics as an aspect of culture

621 571 182 121 should be thought of as an adaptive mechanism. This will help us to understand two structural features of the Bedouin political system: the establishment of cognatic alliances and the differentiation of political roles. In tradition and modernity, the integration and the survival of the Bedouin social system have depended upon the proliferation of these features.

121 621 571 [626] It is quite obvious that "a corporation can only form itself on the basis of a common interest" (Radcliffe-Brown 1952:45); that any social relationship, or political group is characterized by both "pragmatic contents" and "moral aspects;" and that "political sentiments" as part of the group's moral and legal norms are enforcible by secular sanctions brought to bear on individuals or groups (Fortes and Evans-Pritchard 1940:20). 121 But the discovery of what underlies a "common interest," "moral aspect," and "political sentiment" is a subtle problem which varies from culture to culture. It deals with what Weber referred to as "problems of meaning," and ultimately, the legitimation of the normative system. What makes morality and sentiments meaningful and sanctions legitimate is a value, a connecting element between the social and cultural systems, "the constitutive symbolism which grounds the identity and solidarity of the community" (Parsons 1966:17). It is unlikely that such a value will ever be obvious, no matter how essential it is, because

> a tradition is not a mere observed fact like an existing custom . . .; it is an idea which expresses a value judgment. A certain way of acting is regarded as right; a certain order or arrangement is held desirable. The maintenance of the tradition is the assertion of this judgment (Radin 1935:63).

For al-Qasr, I have traced social ideas, social action, and social order to a central traditional value which promotes group consciousness, solidarity, and corporateness. Such a value does not derive from Islam, for Bedouin tradition preceded Islamic tradition, and much of the latter derives from the former. According to Robertson Smith (1903:26-62), the structurally significant unit in pre-Islamic Arabia was the hayy: "a collection of people of the same blood" who lived together and fought together. But, that which actually bound the members with a sense of corporateness to the hayy was the law of blood-revenge. For Smith, the key element in the Bedouin corporate group was the existence of a covenant of blood responsibility. The group was bound by a compact of mutual responsibility, the group had rights in rem over its members, and within the group there could be no blood-feud. Around this idea of mutual responsibility revolve the traditional values which are the basis of corporate grouping in Bedouin society: "The greater part of the traditions of the Arabs turns on blood-revenge and war . . . " (Smith 1903:26).

Smith developed his analysis of Arabian society in terms of certain structural principles: patrilineal ideology,

residence, cognatic ties, and contractual relations are all seen to be structurally important in early Arabian society. Structural differentiation into groups is based on the lineage principle and sustained through "the law of blood-revenge." And it is important to note that the hayy was characterized by a structure of authority, it was "guided in war and on the march by one chief" (Smith 1903:44). The law of blood-revenge as an expression of group rights in rem and a system of mutual protection point up the importance of contractual relations in Bedouin society. Whether or not real blood ties are involved, a contract must be present or there can be no corporate group. Contract legitimizes authority and provides the basis for the lateral extension of the group; it is primary though it functions coordinately with a principle of cognation, residence, adoption, etc. Contractual ties operate outside of kinship at times but will always be validated by it eventually, "for a legal fiction is always adopted to reconcile an act with a principle too firmly established to be simply ignored" (Smith 1903:62). "Blood brothers," in al-Qasr, are defined both biologically and ideologically. As noted in the case of al-Qasr, there were at least three cases of contractual adoption in which one individual and two whole corporate groups "wrote their names into the books of the 'Aishaibat tribe" (katab jinnsiyya 'Aishaibiyya). The integration or adoption of elements in al-Qasr takes place on the

121 basis of an agreement "to share the good and the bad" by
*621 all parties concerned. Once the integration is effected,
571 patrilineal ideology and legal fiction succeed in concealing
675 the jointure.
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The concept which derives from ancient Arabia, and
621 which expresses fully the structural principles of Bedouin
571 society is that of 'aqila. The 'aqila, in al-Qasr, is the
*613 head of the corporate group, the tertiary unit or bait. A
[884] person becomes part of the Bedouin jural body when he reaches
the age of 15, begins to keep the Ramadan fast, and is expected
to pay his share of the blood-money. At this time, a man
621 acquires rights over his corporate lineage-mates and they
571 over him: they claim a share in the indemnity ("blood-
*613 money" - diiya) of each other, and are under obligation to
672 contribute equal shares to any diiya which becomes due from
[682] the group as a whole. Further, each corporate member is
morally bound to support his lineage-mates by swearing the
oath (yamiin) on the behalf of any who are accused of falsehoods in the course of litigation. All of these rights and
obligations are guaranteed by the presence of an 'aqila.

*613 The tertiary bait is the minimal corporate group.
It usually includes three to five generations of members.
Tertiary units which are descended from a common ancestor
combine through contractual relations into the maximal corporate
group, the secondary unit or 'aiela. Beyond the secondary level

Yet, even when the problem of role definition was solved, it was still difficult to follow closely all aspects and phases of any particular dispute. This was mainly the result of the semi-nomadic nature of the population. In settled communities, the anthropologist usually finds himself in the midst of the social life of the community. He might not be a part of it, but at least a major portion of it is happening around him. In the case of nomadic or semi-nomadic populations, the situation is different. There were no large tribal concentrations in the area. The largest residential unit was the camp, and it consisted of no more than thirteen tents which changed in composition quite rapidly. In one camp, out of the thirteen tents which were there when I joined, only six remained unchanged by the time I left three months later. Originally I had planned to stay in the small village of El-Hammam, which was believed to be in the tribal route of the major tribal segment in the area. It took me only a few weeks to realize that the tribal segments did not follow any definite migratory route, and for more than four weeks I saw nothing of the life of the group more than the few individuals who came occasionally to the small settlement to buy tea or sugar, or to catch the train to Alexandria. It was then that I decided to leave the settlement and live with the camp. My stay in the camp was very insightful as far as information about the daily activities of the camp members and the relationship between the camp and other tribal segments in the area. But the camp was a very small group and fairly isolated. Besides, there was no way of knowing how typical that camp was to the other camps in the area. I finally decided that the best strategy was to live with a number of camps in the surrounding area for relatively short periods of time, making my base of operation a relatively settled camp in close proximity to a number of other camps.

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613 individuals. He settles disputes among them and represents them in their
[627] disputes with outsiders. He is also the spokesman of his Bait in all matters involving the relationship of the Bait with the other tribal seg-
[682] ments. He is responsible for the collection of the bloodmoney from members of his Bait and has the authority to confiscate property of individual members who refuse to pay their share. When a member is financially unable to pay his share, the Aqila is expected to pay for him and collect at a later time when the member is in a position to make such payment.

613 Originally the position of the Aqila was a hereditary one with the
428 position passing from father to son. However, in recent years the rigid-
178 ity of the patrilineal descent as the basis of succession to the position of the Aqila has been modified radically and other principles of selec-
613 tion have been introduced. The working of the principles underlying the
128 selection of the Aqila will be analyzed in detail in the following chapter through the close examination of one of the major legal cases which occurred during my stay in the area.

613 Thus each Bait is a division of one of the Eilas and this has its
[423] place in the formal tribal system. It constitutes a group with definite usufruct rights to land and a formally recognized leadership.

• 621 But the actual residential units in which Awlad Ali live are not
[613] baits but parts of them in the form of separate camps or "nagei". The camps constitute the primary communities of Awlad Ali. A camp consists
[574] of a number of tents ranging from four to twelve. Each tent is usually occupied by one nuclear family of a husband, his wife and children. In
[595] cases of polygynous marriages, each wife usually occupies one tent with
[361] her children. Each camp is separated from the next one by a distance which ranges from two to ten kilometers.

621 which ranges from two to ten kilometers. The camp coincides with the
233 herding unit. The herd of the camp is usually grazed as a unit, often
621 by a paid shepherd hired by the members of the camp as a whole. Origi-
233 nally the camp moved as a unit for grazing. This was essential in the
621 era of the tribal warfare and raiding where the security of the herd
361 and that of the people depended on such collective movement. In a type
178 of organization adapted to periodical movement, the camp offered the optimum sized community: small enough to permit easy movement and large enough to offer the kind of protection which individual families could
621 not have offered. In this era the camp seemed to have been a closely
178 knit group. Many of the informants still remember the time when the
622 camp was under the strong control of the headman who made the major de-
361 cisions of where and when the camp should move. It was those decisions
233 that determined the safety and the security of the group. The headman had strong authority over members of his camp. Such authority was based mainly on his ability to exercise valid judgments as to whether or not the group should move and the route that it had to take if movement was decided upon. At the present time, and with the diminishing of raiding and tribal warfare in the area, the authority of the headman seems to have diminished along with it. The camp appears at the present time to be mostly a residential unit with minimal leadership and with a rapidly changing composition. Different families join the camp at different times during the year.

621 Although the membership of the camps is drawn from the bait, a camp
613 does not, in terms of its genealogical composition, make up a descent segment of that Bait. The membership of a camp is based on a completely

621 613 different principle from the principle of patrilineal succession characteristic of the bait and all other units on the higher levels of tribal segmentation.

Some of the camps I visited were composed of three patrilines, while others contained individuals belonging to five patrilines. In some camps each tent belonged to a different patriline, some of which did not even belong to the same bait. The composite nature of the camps is particularly clear in the case of what the people in the area called "nagei gheir aseil" or the artificial camp. This kind of camp is usually found near the towns and settled communities of the area. They include one or two tents of individuals belonging to the bait whose land the camp is built one, and who give the camp its name, but the rest of the tents are occupied by individuals from different baits or even tribes and also by 621 outsiders who came to work in the area. Such a camp does not act as a unit for any purpose. It has a rudimentary structure, and is held together by mere physical proximity of its members which stems from the need of "wanas" or togetherness. The composition of the artificial camps is highly changeable with new members joining and others leaving throughout the year. When I joined the camp of Ragi from the Sanagra tribe, it consisted of twelve tents. Four of the twelve tents were occupied by [563] Sheihk Ragi (two tents for the two wives) and his two married sons, five occupied by members of tribal segments other than Sanagrah, and four by workers who came from Alexandria to work for the government project in the area. One week after I joined the camp another tent was added to [563] the camp. It belonged to a man from the Geneishat tribe of the Natruh area. He came with his wife to work on the new irrigation project which

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621 563 had started in the area at that time. No special permission was required for the newcomer to join the camp. He only got the permission of the person whose tent was at the far end of the camp to put his tent next to it. The first night after the man joined the camp, his next [574] door neighbor slaughtered a goat in honor of the new member and invited all members of the camp.

621 622 Leaving the camp also does not require any permission, although the custom specifies that before one leaves he should inform either his [576] neighbor or the headman of his time of departure. With the exception of [613] cases where the headman of a particular camp is at the same time the Aqila of the bait, the headman of the camp has no authority over the members of the camp. He is usually called upon to solve minor problems be- 622 627 tween brothers or husband and wife, or give his opinion in decisions of minor importance. "A headman is like a father," said one informant, "we call him kabir el-nagi (the old man of the camp)." When a member of the 627 613 nagei is involved in a serious dispute with another, the one to handle the case is the aqila or awaqil to whom the two disputing parties belong.

619 Group	Leadership	Identifying aspects
613 Kabila	None	Client groups attached.
621 Eila	None	Vengeance group, Vaguely defined tribal land ("watan").
Bait	Aqila	Corporate land-holding. Formally recognized leadership.
[622] Nagei	Headman	Residential unit with unsegmented structure.

3:Evans-Pritchard E-4, 5 (1942-1944) 1949. MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

175 632 residence of the Pasha to a garden; and that the town possessed only one machine for grinding corn.[1] The population increased considerably in the last decades of Turkish rule, reaching the 175 figure of 16,500 in 1911.[2] In 1922 the population was 22,740, 162 the great majority of whom were Arabs from the Maghrib, 632 though some were immigrants into the town from the more sedentary Bedouin of the neighbourhood. It included also over 2,000 *qulaughla*, descendants of Turkish officials and troops and Arab women, and a large number of *shawashna*, descendants of Arab men and Negresses, with a sprinkling of *'abid*, full-blooded Negroes. There were also about 3,000 Jews and about 3,600 Europeans, almost all Italians. These elements, except for the Italians who left during the late war, are found in all the towns of Cyrenaica. There are also a few Cretans, the remnant of a small community exiled by the Italians.

Darna stands on the site of the Greek town of Darnis, from which the Arab name is presumably derived. It seems that it continued to be occupied throughout the Arab period, but was given new life through the settlement there of Muslim refugees from Spain at the end of the fifteenth century. According to tradition, towards the end of the seventeenth century the town was developed by a certain Muhammad Bey who organized irrigation and other public works there. The population was much increased by the settlement of merchants from the coastal towns of Tripolitania and of other countries of the Maghrib, either by direct migration or from Banghazi. When Della Cella [731] visited the town in 1816 the population had been reduced by pestilence from 7,000 to 500.[3] In 1911 it was about 9,500[4] and in 1922 it was about 9,700 (not counting Italians) of whom 250 were Jews and the rest Muslims.

Al-Marj, the Italian Barce, was the site of the ancient city of Barke, famous in Greek times and to Arab historians of the first centuries after the Arab conquest of Cyrenaica. It fell into decay after the Hilalian invasion and was only a heap of ruins till 1842, when the Turkish administration built a fort there, a Sanusiya zawiya being constructed shortly afterwards. In 1922 175 632 the population, of very mixed origins, was 1,540. The other centres in Cyrenaica are no more than villages around admini-

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[1] Op. cit., pp. 52 and 59.
[2] Coro, op. cit., p. 99.
[3] Op. cit., p. 177.
[4] Coro, op. cit., p. 102.

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

strative posts and contain not more than a few hundred persons. Shahhat and Tubruq had been Turkish posts before the Italians made them administrative centres. Taukra and Talmaitha had been Sanusiya lodges. Suluq and Qaminis were Italian creations. Marsa Susa (Apollonia) was first occupied by Cretan refugees during the Turco-Greek war of 1897. Ajadabiya, the town of which the Arab historian al-Bakri of the eleventh century spoke in such glowing terms, had ceased to be a settled centre until the Turks made it an administrative post. During the period of truce between the Sanusi and the Italians from 1917 to 1922 it became the seat of the Sanusi Amir, Sayyid Mahammad Idris, and afterwards an Italian administrative and commercial centre.

It has been noted that almost all the townsmen of Cyrenaica are immigrants from the west, from Morocco to Tripolitania, and the Bedouin regard them as foreigners and often with some distaste, especially the Tripolitanian immigrants. It is true that there is a small element of Bedouin origin in the towns, for the more stable and poorer Bedouin living near towns sometimes drift into them; but when they do so their descendants soon lose their links with the tents and their tribal status. The road to town life is a way along which there is no return, for the townsmen are not only foreigners, but their food, their speech, their dress, their manners, their interests, their loyalties, and in general their way of life and their sentiments, are different. The Bedouin visit the towns from time to time, but they do not feel at home in them, and they do not look at home in them either. In a town one can spot a Bedouin at a glance by his appearance, his step, his dignity, his naivety, and his loud voice, which sometimes startles the shopkeeper with whom he disputes a price.

The road to the towns is not only a way along which there is no return, but is a one-way track. A Bedouin can become a citizen, but a citizen can never become a Bedouin. He cannot live the life of the tents. Hence the Bedouin say that while it is always bad for a Bedouin girl to marry a townsman, it is possible for her to adapt herself to urban life, but it is out of the question for a Bedouin to marry a townsman's daughter, for it is impossible for her to become a daughter of the tents.

The *bwadi*, Bedouin, and the *'hadur*, citizens, are separate

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

stretch of tribal territory, move during the rains to the same grazing grounds, use the same wells during the dry season, and cultivate adjacent strips of arable. The members of a *bait* have a lively sense of solidarity, and this is most evident in fighting and feuds. It is their common duty to avenge a slain kinsman and they share the *diya*, indemnity, should they accept it in the place of a life. They are jointly responsible for a wrong any one of them may commit. The smaller *biyut* are often identical with camps, usually from five to ten tents, in grazing grounds, and several closely related *biyut* camp near together in the vicinity of springs and wells in the summer, their combined camps then amounting sometimes to over a hundred tents.

What has been said above about tribal structure applies only to the free tribes and the larger client tribes living on their own land. The client tribes which are split up and scattered throughout Cyrenaica are not tribes in a political, but only in an ethnic, sense. It will be found that in any of the main tribes stranger groups, sometimes of client origin, have attached themselves to the clan dominant in the tribal area and through some fiction, myth, or fraud, have grafted their branch of descent on to the genealogical tree of this clan. The Bedouin use the word *laf* to describe this process and they say that kinship established in this way may become as strong as kinship of blood.

The structure of a tribe is expressed in terms of the lineage system of the clan dominant in its territory, the tribal segments being associated with branches of descent from the ancestor of this clan. The primary tribal sections are identified with lineages descended from some of this ancestor's descendants in the male line; the secondary tribal sections are identified with lineages descended from more of his descendants farther down the line of descent; and so on till the smallest territorial segments and the smallest lineages are reached. Thus a lineage considered as a branch of a clan consists of all those persons who trace their descent through the male line to a common ancestor, but it can also be, and in speech often is, conceived of politically as an agnatic group of this kind together with stranger and *Marabtin* accretions which occupy its territory and make common cause with it in disputes with other tribes or segments of the same tribe.

A simple example is given in illustration of tribal segmentation

complicate the more direct relationship of the distribution of groups of people to the ecology.[3]

The Cyrenaican genealogy, then, is a conceptualization of a hierarchy[4] of ordered territorial segments. The groups stemming from the ancestor at the third order of segmentation are referred to as tribes, and each tribe is the apex of a three-tiered order of segments, which, following customary practice, are referred to as primary, secondary, and tertiary. The latter, the tertiary segment, represents the group of people who, for a period of six to eight months, gather together and live in what, for all intents and purposes, is a single discrete residential group.[5] This tertiary group is also the smallest political group. It has its own homeland, with its water supplies, pastures, and ploughland. In this homeland live most of its members. It is a lineage segment, and most of the agnates of this segment live on their own homeland.[6] It is also the vengeance group, which means that any one of its members can be killed in vengeance for a homicide committed by any other, and that the obligation to exact vengeance falls on all members alike, regardless of relationship to the victim. Likewise, its members pay blood money as a group, and although when they receive it, a bigger portion goes to the nearest agnate of the victim, the remainder is distributed equally among all its members. The number of generations which supervene between the founding ancestor of a tertiary segment and the living is usually four or five, but there is little consistency in this number. Some tertiary

[3] This part of the discussion is necessarily brief, but further amplification will appear in two subsequent articles now in preparation, one of which is concerned with a general treatment of Cyrenaican genealogies, and the other with a discussion of the effects of ecology on the social organization of the Bedouin.

[4] I use the word hierarchy here since, although segments of any order display many like features, the orders represent distinct and progressively more embracing interests, and these differences are of such consequence that to consider one order of groups as a facsimile of a superior or inferior order can only lead to confusion. A tertiary group, that is to say, may possess many of the characteristics of a secondary group, but the one is a fundamentally different sort of group from the other, as I shall show in my forthcoming article on the feud. (cf. Smith, M. G. 1956.)

[5] This statement does not apply to the Darsa and the Hasa tribes, two of the plateau tribes in Cyrenaica. The statements in this article are confined almost exclusively to the camel herders of the semi-desert.

[6] This, admittedly, is too general a statement to make about such an important issue, but I would prefer to leave its documentation and precision for an article on the analysis of the composition of Bedouin camps.

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segments show a lineage depth of three generations, while others show as many as six. No special importance is attached by the Bedouin to this number, although some writers claim that a depth of five generations is of particular significance among other Arab tribes.[7] Normally, in speaking of the vengeance group, the Bedouin refer to the name of the ancestor of a tertiary tribal section. Any one claiming membership of this group, regardless of his precise generational relation to the offender or the victim is immediately and equally involved with its other members. When speaking of the group as such, the Bedouin refer to it as 'those who have agreed on the blood', and use the phrase *'amara dam* to refer to it. Blood money does not pass between its members, and political division does not occur within it.

These small tertiary sections of tribes, then, are small residential groups. Their population varies from one group to another, but most of them have a total population of 150 to 200 souls. Successive generations—at least according to the Bedouin view—add to these numbers, and also increase progressively the number of generations in their genealogies. Substantial increases of population would, of course, constitute a pressure on local resources, on the water available in the particular well of a group, on the amount of land available for ploughing, and on the pastures for animals at the end of the rainy season. Again, if each generation is to be added to the existing genealogy, this would necessitate a realignment of structural relationships with each succeeding generation. The discussion that follows is an examination of the ways in which adjustments are made to maintain an equilibrium between the population of a group and the carrying capacity of the land on which its members live, and of the ways in which the genealogical structure is able to persist in the face of various contingencies which threaten it.

A beginning might be made by indicating the processes at work to keep the form of the genealogy fairly fixed when there is an absence of population pressure on resources. The first problem is the simple one of describing the mechanics of manipula-

[7] e.g. Burkhardt (1831), speaks of the *Khomse*, the five generation group, as very widespread among Arabs. G. W. Murray also reports the use of the word *Khomsa* among the Arabs of the Sinai desert to designate the blood-vengeance group, but the term used by the Aulad 'Ali tribe, the cousins and Egyptian neighbours of the Cyrenaican Bedouin, he gives as *Awlia'-ed-dam* (which simply means 'blood kindred').

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tion which enable the genealogy to remain constant in length and fixed in form despite its dynamic content.

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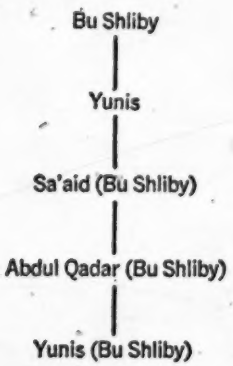
One of the main processes at work in foreshortening genealogies is that referred to by Evans-Pritchard as telescoping.[8] This process is also a characteristic feature of the Cyrenaican genealogy, although its effects, to be discussed presently, differ conspicuously. The way in which telescoping works in the Cyrenaican genealogy is that several male names come to be omitted in the genealogy below the name of the founding ancestor of the tertiary group. Usually, the form in which this occurs it that the name of a famous tribesman, and particularly his nickname if he has one, is retained along with the personal names of his lineal descendants in successive generations. The example given below is taken from the genealogy of the Haiba tertiary section of the Magharba tribe:



[8] 'It is evident, moreover, that since the minimal lineage consists of four or five actual steps in ascent, there has been telescoping of the agnatic line from the founder of the minimal lineage further up the line of ascent to the founder of the clan, for the founder of the minimal lineage was himself the extremity of another minimal lineage which has, by increase in generations, become the minor lineage, and so on' (Fortes & Evans-Pritchard 1940, p. 199). Since Evans-Pritchard first wrote on the telescoping of genealogies among the Nuer, other anthropologists have discussed the process in various systems. Fortes, Richards, Laura Bohannan, Cunnison, and Mitchell in their writings on the Tallensi, Bemba, the Tiv, the Luapula people, and the Yao respectively are notable examples . . . As the mode of manipulation of Bedouin genealogies is marginal to my present problem, the main comparison is not with these works but with Evans-Pritchard's earlier work on the Nuer, because the Bedouin and Nuer lineage system have more in common than either have with the other systems, excepting possibly the Tiv. [171]

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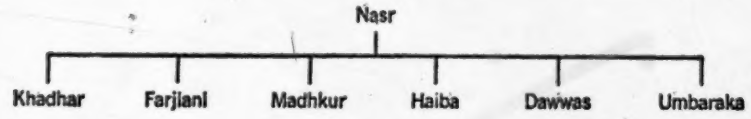
existed, it was pointless giving them separate status any longer; they were content to give the three men separate lines of a few



generations, and then to tag them on to Madhkur, the founding ancestor of the segment.

Telescoping, fusion of names, and the extinction of lines are three ways in which the general fixed shape of the genealogy is retained. These three processes are only sufficient, however, in special circumstances, but before discussing these circumstances one further general condition relating to these processes must be made explicit. All three affect the genealogy within the tertiary segments only, and do not affect it at any of the more superior orders of segmentation. There is not a shred of evidence from contemporary Cyrenaican genealogies to show that telescoping or fusion occurs except within the tertiary segment, within that group, in other words, where precise genealogical links are known and can be specified, and within that small group which for most part of the year constitutes a single settlement. It is possible that groups of structurally superior levels to the tertiary have become extinct, in the way that tertiary lines have petered out. There is no definite evidence to support this, and from the analysis of Cyrenaican genealogies in general it seems that when any group is threatened with extinction—and this in turn means that fewer and fewer people will be using the same land and water facilities—there is a definite tendency for the lineage rump to fuse with a collateral lineage (and in so doing fuse their resources with those of the adopting lineage), or for a numerically more powerful lineage group to take it over by force. The number of tertiary segments spanned by a secondary segment, therefore, increases or decreases according to the circumstances; so that a secondary segment, numerically strong in its tertiary segments to-day, may become considerably weaker in future, and the numerically weak secondary section of to-day may proliferate its segments substantially in the future. Short of a significant de-

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cline in the total population of a tribe, then, the extinction of lines does not affect any order of segmentation superior to the tertiary. In this respect, the Cyrenaican genealogy differs fundamentally from those collected from the Nuer by Evans-Pritchard. In the quotation from his work on Nuer genealogies (1951), he asserts that telescoping occurs 'from the founder of the minimal lineage further up the line of ascent to the founder of the clan'. This major difference has serious implications for any discussion of lineage proliferation, but these must be left until the conditions under which proliferation is likely to occur have been analysed.

While it is true that the processes discussed are of importance in retaining the general shape of the genealogy, what is assumed so far is that the Cyrenaican population has been stable over long periods. Stability of population is not an unreasonable assumption to make for a people who live on the margin of subsistence in a country where extended periods of drought are not infrequent, though seldom leading, it is true, to actual famine conditions, but producing periodic and local food and water shortages. Disease, following quickly in the trail of shortage, it can be assumed, kept the relationship of total population to the natural resources fairly constant. What evidence there is does not support even this very general assumption, since it is known that there have been large-scale tribal wars in the past, and a certain amount of movement of tribes, some being displaced and others pushed eastwards into Egypt. Unless these shifts were caused by increases in the aggregate population and the consequent pressure on land and water, it is difficult to account for them. This consideration of possible overall increases in population in the past poses interesting problems related to lineage structure which cannot be adequately treated here. For the moment it is proposed to neglect possible increases in the total population during past periods in the history of Cyrenaica. The historical depth of the view now to be discussed is about seventy years, and for this period I have no evidence of any large-scale increases in population. It is reasonable, therefore, to assume a general stability of population for this period. But the vagaries of the Cyrenaican climate are such that, in a given year, one area might be well drenched with rain, giving excellent pastures for animals and good crops, while a nearby territorial strip might suffer a partial

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drought giving insufficient pastures and poor crops. Good or bad crops, poor or abundant pasture, in turn mean a higher or lower milk yield from the animals and better or worse living conditions for human beings. Such factors as these may well, over a number of years, lead to unevenness in the distribution of population throughout the tertiary sections. Whatever the cause, the genealogies show that the population of the numerous tertiary sections is unequal. Some are numerically so weak that they have to join a collateral section. Others are numerically so strong that their natural resources are insufficient to meet the needs of all their members. It was these latter segments which were in the process of splitting, and which in some cases have already done so. The next task, then, is to demonstrate where, on the genealogy, proliferation is effected.

We have seen that in Nuer genealogies segments proliferate at all orders of segmentation. Here, the process is a continuous one, beginning at any point in time within the minimal lineage and progressing upwards to the apex of lineage bifurcation. As particular names become significant within the minimal segment, they are retained and become a permanent addition to the genealogy. In order to include these successively additional names, names of ascending ancestors are shunted further and further into the genealogical past, until presumably the effect is felt at the topmost limit of the genealogy, when the names here are pushed out of the genealogical framework altogether, and forgotten for ever. More than this, the upward shift in names at each and every point in the genealogical line means also a consequent re-ordering of structural relationships, at all levels in the system. One vital difference between Nuer and Bedouin societies which may partly, at least, account for the different genealogical processes at work among them is that the Nuer, when they were studied by Evans-Pritchard, were expanding territorially, and that continuous proliferation of segments throughout the structure was the mode of dealing with a situation of expansion. The Bedouin, on the other hand, had suffered twenty years of terrible privation at the hands of the Italians, during which period thousands of them died in battle and in concentration camps, were shot up in their camps from the air, or died from want, before I went to live among them. Although I must confess that I now

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At the next level of segmentation (this now being the tertiary order in any given tribe) the number of segments which appear is conspicuously irregular. For the Magharba tribe, the four secondary segments, 'Ali, Mansur, Subh and Nasr are divided into thirteen, six, four, and four segments respectively. Similar irregularity appears in other tribes.[11] The pattern of the genealogy is always one of regularity in the number of segments at all points in it except for the point of tertiary segmentation where conspicuous irregularity becomes immediately evident. Since these segments constitute the summer camps of the Bedouin, this is not surprising, for these small groups will show greater susceptibility to details of local water supplies, pasturing facilities, ploughland areas, and topographical features than would the numerically larger and structurally superior groups occupying larger areas of territories of greater ecological importance. If we follow the line from Sa'ada to Nasr again, the bifurcation at the first order of segmentation is consistent with the division of the country into the permanently green high altitudes of the plateau, and the extended low-lying plain area of the western half of the country. Between the territory of the Magharba tribe ('The White Plain') and that of its neighbour tribe, the 'Awaqir ('The Red Plain'), there is a major soil difference, which is such a conspicuous feature of the landscape, and so sharply defined, that one is almost aware when one has crossed the tribal boundary. Within the Magharba tribe, a prominent dry river valley cuts the territory in two, the landscape to the west of it being characteristically serrated, making travel in an east-west direction difficult, while to the east the landscape is much more docile and undulating. The four sections of the ash-Shamakh branch again represent four quite distinct areas. The territory of one section is almost conterminous with the narrow belt of sand dunes along the coast; the territory of another is a block of rough and tumbled land in the west; the territory of a third, in the centre, is made up of a few low-lying shallow valleys; and the territory of the fourth,

[11] It is necessary here to warn the reader that, brilliant an ethnographer as Agostini undoubtedly was, his grouping of tribal sections is not always correct. I had his book (Agostini 1922–23) with me in the field and checked his tribal survey. I found that at several important points his ordering of the segments was incorrect. I should add that the differences between Agostini and myself are not due to the kind of changes discussed in this article.

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stretching across to the village of Ajadabiya in the east, topples in undulations away into the flat expanses of the desert to the south. At all these points of segmentation, the territories occupied by the various sections are large and roughly defined, and the population aggregates supported on these territories run from over a thousand at one end to tens of thousands at the upper limits. The tertiary sections are numerically much smaller, some of them numbering as few as a hundred souls in all, and the territories to which they are attached are correspondingly smaller. The relationship between the numbers in this order of section, and the precise amount of water available in the local wells is an intimate one. If the population of one of these groups increases, or if the number of animals rises, or if the springs show a decline in the volume of water they give forth, or if the winter rainfall has allowed the storage in wells of only a small quantity of water, a rearrangement of the group must be effected. A significant alteration of any one of these components must mean that the local group must split to enable a new adjustment to be made in the relationship of man and animals to water.

Whatever changes occur within groups of any size, since the genealogy embraces the entire population, these must appear on the genealogy in some way or other. Now a genealogy is as rigid a framework, as fixed and final a pattern of grouping, as can be imagined. The impression that they are thus rigid and fixed, except for the addition of successive generations, is strengthened by the way in which the Bedouin use them. From their young boys to their old men, the Bedouin are expert genealogists, and the names of ancestors, for one reason or another, are never far from their lips. Names are kept alive by constant use, since all references to inter-group relationships must be in terms of these names. More than this, the Bedouin were proud to the point of boastfulness of their genealogical knowledge, and, wherever I travelled, the first request I had to comply with was to take down a large portion of a tribal genealogy. In recording their endless genealogies, one feature about them came to assume increasing interest; while there was remarkable unanimity with regard to most of the names given, there was one point of marked ambiguity—at the tertiary level of segmentation. I recorded genealogies in four tribes on an extensive scale, and in each tribe

There are, in Cyrenaica, three major status groups among the tribes: the noble or free-born tribesmen (*al-Hurr*), those who have been adopted or grafted on to a tribe (the *Laff*), and the clients (*Marabtin*).

Those who claim to be free-born also claim ownership of the natural resources. The *Laff* do not own these. They are people thought not to have originally been of the lineage of the tribe with which they are resident. They are found sometimes in ones and twos in the camps of the free-born, but sometimes constituting tertiary groups themselves. Now when such people have resided with their free-born hosts for several years and one of them has married one of the host's daughters, they are grafted to the genealogy at the point of tertiary segmentation, that is, where ambiguity occurs in the genealogy. Obviously, persons thus grafted to the lineage cannot be shown as descendants of one of the living or of the recently dead, remembered perhaps by some of the elders still living. It is equally true to say that they cannot be grafted to the lineage at a point superior to that of the tertiary segments, since this would involve recognition by a number of tertiary groups whose members may know little or nothing about them. When a person enters a new tribe, the only way in which he can do so is to go to live in a camp, and it is the concern of the people of that particular camp whether or not they accept him, since it is they who have to decide whether their resources are sufficient to support a newcomer. Once a man has been accepted as a full member of a tertiary section, membership of superior tribal sections is automatic, although to enter into tribal membership he requires the permission of members of a tertiary section only. To graft at a point superior to the tertiary would be the same as giving a man superior structural status, but without a camp in which to dwell. There is only one place for his incorporation, and that is where the ambiguity in the genealogy permits manipulation to include new lines. In this way the adoption of a person into a lineage does not offend the sense of kinship of the receiving group since the point of inclusion is an ancestor about whom little or nothing is known and whose authenticity is frequently doubted by some. What has been referred to as an area of ambiguity is, moreover, something of a jumble of names, and it is not a difficult matter, if a new line has to be

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attached somewhere along the line, to attach it to one of these names. Bedouin welcome, as members of their camps, practically anyone who wishes to join, even, in the case of one group, an Italian. The limit to this acceptance of members is, of course, the number of people who can be supported by the local resources. If people are being admitted freely to membership of a particular camp, this means that there is a local surplus of land and water, so that the number of grafts being supported by any particular section is a useful index of the extent to which the resources are being used. Conversely, as sometimes happens when grafted elements become numerous, or when the water supply, for various reasons, dwindles, it may be necessary to detach a grafted group. Such action is always the occasion of a violent dispute, usually over watering rights, and not infrequently fights break out. Whether or not the grafted group wins, from then onwards it will be forced to exist as an independent group, and a new tertiary section will have been born. No matter which of the processes involving grafts is considered—incorporation or detachment—both are contained within the framework of the tertiary section, without any effect on the rest of the structure.

The position of the clients, in the context of this discussion, is not unlike that of the grafts. Briefly, clients are men who are considered to have originated from a country other than Cyrenaica, and who for this reason cannot claim rights to land and water—at least this is the theory, although in some circumstances they are able to do so successfully. They are of various kinds, but they are not included in the genealogies given by the free-born. Clients are found grouped in two main ways. There are some large groups which constitute tribes in the sense that they display a genealogical and territorial organization like those of the free-born, and are usually to be found flanking the main tribes of the country on their borders. Some of these are powerful groups and enjoy considerable independence of action, but whatever their characteristics they none the less speak of themselves as 'for' or tied to the noble tribe whose territory includes theirs. Further, the sections of these client tribes have their special ties with tertiary sections of the noble tribes, which are not merely ties of sentiment, but which take the form of valuable mutual help in a number of situations. A whole client tribe, in the sense that it is

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occupying territory which cannot be said to belong to any particular section of their noble patron tribe, is tied to the patron tribe as such. Yet it is through the small tertiary segments that these ties are made effective. In this sense, a client tribe is a combination of small groups of people each group having specific relationships with defined tertiary sections, and participating in the tribe of their patrons through these relationships.

Secondly, clients are found distributed in small groups, sometimes no more than one or two men, but often in clusters large enough to compose a small camp. Practically all tertiary sections of the noble tribes have some clients either living with them or sharing their resources. While clients continue to reside with a particular tertiary section, it is the members of the latter who are responsible for them and vice versa. If, for example, one of the clients commits a homicide, the gathering of blood-money is the responsibility of the noble tertiary section to which he is attached, and vengeance can be exacted on any member of the noble section. In other circumstances, when the offender is a nobleman, then the clients of his group are the first to be approached for blood-money. Tied in this way to a particular tertiary section, they are not, however, compelled to reside with its members permanently. On the contrary, they may be forced to move. If, for example, there is a pressure on local water supplies, the first to feel it are the clients. Annually, they supplicate for the use of water, and if their patrons decide that there is insufficient to meet all needs, the request is refused, albeit reluctantly. Clients constitute a socially mobile group; they are the pawns in the annual readjustment of men to their resources. Whenever they move, they pass on to another tertiary section, which may be a collateral section of the one they have left or structurally far removed from it, but as soon as they leave one, their duties and obligations cease and are taken up anew with another structurally like group. It is because their attachment is to a tertiary section, and not to one of superior order, that they can be as socially mobile as they are, which in turn facilitates a more efficient adjustment to the ecological situation from year to year.

Small groups of clients move frequently, groups of adopted people less frequently, and groups composed of the free-born

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619 621 182 166 613 change their structural position only rarely. The latter change sometimes does, however, occur, and there is evidence to show that it does. For example, Agostini (1922–23, p. 323) in his tribal survey, records a section named Barsha as one of the groups stemming from Nasr.[12] In the genealogies I was given, the name did not appear, and even after some questioning, what information was known about it was concealed. Some time later the name [578] cropped up accidentally in conversation, and I was then told that at one time it had been one of the Nasr groups, but that after a quarrel during a year of water shortage, the Barsha folk went to live with people with whom they had maternal connexions, and in whose territory there was ample water that year, and never returned. The group, a tertiary one, was detached from the tertiary point of segmentation in the genealogies, and tied on to a tertiary group of another tribe in its new homeland.

178 173 619 621 613 To summarize briefly the argument thus far, the mechanical devices of telescoping, fusion of names, the ejection of those names which cease to be of any social consequence, and the elision of names at or around the fifth ascending generation, taken together point to the importance of the tertiary order of segmentation in discussing the problem of maintaining the form of the genealogy constant in face of its natural tendency to alter; further, evidence of changes (adoption into a lineage, detachment from it, the inclusion and exclusion of clients) was presented, and this again led to the conclusion that the tertiary point of segmentation is critical in this respect. This being so, the man- [128] ner in which change actually occurs, still remains to be shown, and this is best done, perhaps, by discussing the mode of proliferation of tertiary segments. In order to do this adequately, it is necessary to say something briefly about certain features of Bedouin marriage.

582 605 Among the Bedouin there exists a preferential form of marriage between a man and his father's brother's daughter. Parallel cousin marriage of this sort carries with it the exclusive right of a man to this cousin. Without his consent no one else can marry her, and to attempt to do so would be to risk the marriage arrangements being nullified after negotiations had almost been

[114] [12] Barsha's position is incorrectly given as a sub-group of Haiba; it should be shown as structurally equivalent to Haiba. See also note 11.

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concluded. I have been present on occasions when, after both parties have agreed to a marriage and the groom has collected most of the things necessary to present to the bride at the wedding celebrations, the girl's father's brother's son appears and demands the discontinuance of the arrangements; on one occasion, he did not appear until the actual day of the wedding, but was bought off with a cap, a cloak, and the promise of two sheep. The highest incidence for any form of marriage, moreover, is with the patrilineal parallel cousin, although not necessarily with the first cousin.

Parallel cousin marriage of this sort is not, however, the only form practised among the Bedouin. Much of the writing on Bedouin marriage leaves the impression that a solution of the problem of parallel cousin marriage (Murphy & Kasdal 1959) solves all the problems involved in their system of marriage. In addition to this form, there is a number of others; indeed there is another form of preferential marriage among them, which, although it does not have the compulsive character of parallel cousin marriage, is of major importance. I refer to cross-cousin marriage with the mother's brother's daughter. Such a cousin may be, of course, as a result of patrilineal parallel cousin marriage, a patrilineal parallel cousin as well. Such a cousin may be, on the other hand, a woman of another tribal section or of a different tribe altogether. A characteristic form of this marriage is that once it has been initiated, it is perpetuated in successive generations. Members of one line in a tertiary segment will, therefore, be building up kinship ties through marriage in one particular direction. At the same time, another line, by practising the same form of marriage will be weaving ties in a quite different direction. One direction these marriages could take might be to a tertiary segment of a collateral secondary segment; another might be to a primary segment of the same tribe, and yet another to people living in a date oasis. Only occasionally do marriages occur between collateral tertiary segments, and then there is usually some specific reason. In other words, when men marry outside the limits of their own tertiary segment, they leap-frog adjacent segments and marry into structurally more remote groups.

The result of these two marriage patterns is that the people of

582 613 [621] any summer camp will have descent lines cross linked by the bonds of marriage with parallel cousins, and at the same time cleaved by the maternal links established by repetitive cross-cousin marriage to different groups outside the segment. Thus, in one of its aspects, marriage makes of an agnatic group a group of cognates as well. 'Marry your paternal cousins and both your paternal and maternal relatives will be one,' to quote Bedouin sentiment on the matter. Within this agnatic group, nevertheless, two other clusters of kin exist—those with maternal connexions outside. In all, three areas of kinship can be defined,[13] although all the members of the segment will have the lineage bond of agnation in common. In normal circumstances, when split does not threaten the group, the bond of agnation, strengthened by parallel cousin marriage, takes precedence, although behaviour is significantly affected by maternal links at any time. There is, in the first instance, great jealousy between co-wives, which is passed on to their children. Each wife has her separate tent, and each is entitled to a strictly equal share of the husband's time they have in common. This applies similarly to favours he may grant his wives, and the distribution of his wealth among them. If, for example, the husband is the owner of a horse, he is required to tether it outside the tents of his wives in strict rotation; if he retires for the night with one wife, the following night he must favour the other; if he buys dress material for the one he must buy a length of identical material for the other; if he bestows favours on the children of one the children of the other must be given equal consideration. Many such details are meticulously observed; but while many are observed most of the time, it is difficult to observe them all, the whole time. Any breach of the rules is quickly taken up by the wives, and quarrels ensue, leading not only to bitterness among the co-wives, but between the offended wife and her husband, between the children of both wives, and between the children and their father. Often, when a man has co-wives, there is a marked discrepancy in age between them, for, when an elderly Bedouin marries a second

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[13] The situation is not always as simple as this. Cross-cousin marriage may take more than two directions, and marriage within the segment might bring about great complexity, but the argument put forward above is not seriously affected by neglecting these details here.

wife he usually chooses a young girl of about twenty years. Children of the elder wife might be adult, therefore, when the children of the junior wife are infants. Great emphasis is placed on seniority, particularly among males, but strong emphasis is also placed on the equality of siblings and their equal legal status. Between brothers of widely differing ages, there is, then, this field of potential conflict. From an early date competitive, if not hostile, relationships develop between the sons of co-wives. Competition between half-brothers results not only from their mothers being co-wives: one group might be the sons of a divorced wife. The latter situation is often much worse, for the sons born of the divorced wife are now being fostered by a woman who is not their mother. A similar condition of things is brought about when a widower with sons remarries. Yet again, when a wife grows old and her sons have reached maturity, her husband may not divorce her formally, but merely 'throw her off his back'; she will then go to live with her grown sons, while her husband, in turn, takes a new wife, usually taking up residence in another camp for a time at least. It would be too much of a digression here to discuss the inheritance disputes, and the disputes over marriage and bride-wealth, which arise out of these various circumstances. Suffice it to note that such disputes are common and affect the alignment of people within a tertiary segment.

As half-brothers grow to maturity some of them will marry their maternal cross-cousins, and in succeeding generations some of their descendants will do likewise. In this way, a tertiary segment united by the bond of agnation, will also have within it smaller groups of kin having different sets of cognatic links. This group, as a residential unit, shows a very high concentration of agnates, and the Bedouin say with pride that members of the camps are always 'one' because of this agnatic bond, and indeed, the corporate identity of this group is strikingly displayed in many circumstances. It does not take precedence in all circumstances, for, built into agnation, with the heavy burden of duties which go with it, are serious stresses and strains which in some circumstances regularly come out into the open. In yet other circumstances cognatic kinship affiliations appear to be dominant, causing friction among agnates. A man, for example, may permit

weeks later, he is reviled for demanding a long overdue instalment of his daughter's bride-wealth. He is the person who can be approached freely, to whom love tales can be told, from whom help can be expected, who gives support in disputes, and who also upbraids, who punishes, who withholds, who acts as a pull-away from the agnatic group. An agnate demands help, and also compels the fulfilment of obligations. An agnate is a man with whom relationships are formal, particularly if he is a senior. He is, too, the person who unfailingly, though perhaps grudgingly, gives help when it is most required; who, regardless of the merits of the case, defends one against external opposition; and who is always available at each life crisis. A kinship link is not to be defined by any one particular mode of behaviour. Each is a cluster of different sorts of behaviour, one form taking precedence in these circumstances, another in other circumstances, and so forth.

The little clusters of kindred can be defined clearly in any of the camps. It is customary among the Bedouin for those who are most closely linked as kindred to pitch their tents close to each other. For example, if a man has two recently married sons, their tents are pitched on either side of his, with the ropes of their tents crossing the ropes of their father's tent. More distantly related kin will be more distantly placed, and here and there, breaks in the continuity of the lines of tents are to be observed, corresponding as a rule to breaks in kinship. Each large camp in this way can be viewed as two or more nuclei of kindred. The camp as a whole is dominantly composed of agnates, but they are disposed in such a way as to show clusterings of varying kinship composition. Characteristically each cluster has a separate name, often a female name which refers to a common mother of the cluster, or of the head of the leading family in it. When these relatively large camps break up with the onset of the rains and disperse to form small camps of five to seven tents for winter pasturing, they will be seen to correspond almost identically with the kin clusters of the larger summer camp. Again, a tertiary segment may have two wells for its own use. In a particular year there may be sufficient water in one of them to meet the needs of the whole group, and its members then live together in one camp; the following year both wells may have to be used, and the camp of the previous summer will split up, roughly half going

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613 621 602 [312] to one well, and the remainder to the other. It is usually an easy matter to predict, at least in a general fashion, how the group will divide, as long as the details of kinship are known; the camps will be composed of members of two sets of patri-lines in the tertiary segment, who will also represent two discrete clusters of cognatic kindred. If, therefore, a tertiary group increases in numbers to the point where a split in the lineage is inevitable, here then is the line of split, along a line, that is, of kinship cleavage and lineage differentiation. 'Men make the tribe; women divide it,' is an oft-quoted saying among the Bedouin, but this, like most sayings, tells only part of the truth, as we shall see.

613 621 It is possible to show where on the genealogy change takes place, and it is possible to indicate the lines cleavages will follow, but the proliferation of a lineage does not occur merely because the possibility exists for it to do so. A group must, clearly, break up if the number of its members significantly exceeds that which can be supported by the available natural resources; water is the prime cause of the proliferation of lineages. Granting this, a group remains an undifferentiated corporation until occasion arises when its members, or some of them, can demonstrate unequivocally that they are no longer bound by its conditions of membership. There is a number of occasions when this can be done, some of which are discussed below.

613 621 672 682 The test, *par excellence*, of corporate affiliation is the acceptance of the responsibility to pay blood-money. Refusal to accept this is the same as renouncing membership of the group. Individuals are sometimes excluded from membership in this way. There are occasions too, when the payment of blood-money involves renunciation by more than one or two individuals. If membership of a section has increased to the point of splitting, and should a homicide occur within it, one of the kin clusters within the group might demand blood-money from the other. Nothing could make the statement of split clearer than this. The most impelling condition of membership of the tertiary group is that 'we pay as one and receive as one', a condition which, of course, excludes payment within the group. Any two groups between which the demand for blood-money has been made are, therefore, by definition, separate tertiary groups.

613 621 765 When a member of a group or his wife dies, there are specific

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days on which kin of various sorts should attend the mourning ceremonies, which extend over a period of a week. Allowance is made for those who may be away temporarily, although they are expected to hasten to the mourning camp as quickly as possible. Agnatic kin are expected not only to be present on the appropriate day, but are required to offer gifts consistent with their relationship to the bereaved; agnates of the tertiary segment are expected to offer a sheep, while some cognates ought to bring a goat and others a quantity of sugar and tea. At one funeral in a camp where I was resident, soon after the death occurred, the main concern of its inhabitants was whether or not certain men of their section would attend the mourning rites and bring appropriate gifts with them. These men lived at the time in another camp a few miles away, as they had been doing for several years past. They did not come when they were expected, and when they finally arrived at the end of the week they brought with them gifts of sugar and tea only—gifts which were totally inappropriate for agnates of the group. They were, in fact, now no longer members of it, and my neighbours were able to tell me, 'They have branched off from us. We will never live together again.' The lineage had proliferated and this was the first occasion for showing it.

Wide-spread in Cyrenaica is a cult of saints. The number of saints' tombs varies from tribe to tribe, there being fewer among the camel herders of the semi-desert than among the cow-herding, almost sedentary, folk of the plateau area. Whatever the number, the members of the group that venerates a particular saint make an annual pilgrimage to his tomb, and sometimes more frequent pilgrimages are made. In one area there were two men, accepted by their respective kin groups as leaders, who vied against each other for the leadership of their section. One of them had been a famous warrior during the Italian wars and, after being injured, fled to Egypt where he lived for seventeen years, until he returned to his homeland in 1947. The other had also fought against the Italians, failed to win renown, was a captive for a time, later released, and subsequently appointed leader of his section by the Italian authorities. The first, during his period of exile, had become impoverished. The second during his years of freedom had prospered. As far as their personalities

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the interests they have in their maternal relatives. Stated thus sharply, this is a distortion of the process. To speak of the principle of agnation conflicting with the principle of cognation or maternal origin is nonsense, as the facts included in the discussion show. Agnation is not one thing, but many. Within its scope are included such aspects of social organization as succession, status, inheritance, bride-wealth, blood-money, modes of domestic and political behaviour, and so forth; and each of these aspects, the closer we stick to reality, can be broken up into a number of components. The same can be said of cognation and maternal origin. All these principles, so called, are clusters of numerous component parts, which combine, in reality, in a kaleidoscopic number of ways. In one situation a component of one combines with that of another to strengthen it; in a different situation the one component may repel the other; in a third situation, a number of the components in one will combine to exclude those of the other, and so on. If, therefore, an understanding of the way in which lineage proliferation occurs is sought, a view of the process as a conflict between the principle of agnation and the opposing pull of maternal origin is quite erroneous. It is of use in predicting the direction of cleavage to know that within a tertiary group there are also clusters of kin which are defined roughly by maternal links, and this knowledge serves as a rough and ready guide in predicting what the composition of groups, after they have split away from the parent group, will be. If a more precise picture of this composition is desired, other and more complex kinship links and the behaviour which accompanies them must be taken into account. If a still more accurate picture is desired, details of inheritance disputes, debts of bride-wealth, the size of flocks and herds, and the like, must also be taken into consideration. If, finally, one has the opportunity to study groups after they have proliferated, the presence or absence of this or that man can often be explained only in terms of his eye for a pretty girl or a personal preference for neighbours.

The kind of change which has been discussed in this essay is not difficult to negotiate in genealogical terms. Earlier it was stressed that within the tertiary tribal sections, although they are always predominantly agnatic groups, clusters of cognatic

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613 602 121 178 621 173 551 kin also exist. Two ways of naming these clusters are adopted—all groups, whether they are elementary families, an odd assortment of kindred sharing a common tent for reasons of expediency, or tribal groups, have a name. Sometimes these clusters are named after a prominent living male, or a deceased kinsman of the same kind. Sometimes these little groups are named after a woman, perhaps the grandmother of the group.[15] Thus a small group of two or three tents will be distinguished from another similar cluster within the camp, and so on for a number of groups, depending on the size of the camp. Most camps, however many tents they contain, have names for progressively inclusive clusters of tents until a twofold named division is reached. Tertiary segments that are forced to split contain therefore two groups with names already attached to them. When a split occurs, the name of the tertiary segment is pushed into the area of ambiguity and the names of what were previously two clusters become the names of two new tertiary segments, with a minimum adjustment in usage and a minor re-shuffle at the tertiary level of segmentation. Names cannot continue to be pushed into this area of the genealogy interminably, otherwise it would gradually expand into a vast pool of names. For a few generations the name dispensed with in this way becomes one of those ancestors about whom there is argument when genealogies are given. In the course of time, name after name is subjected to the process of elision and eventually will cease to be of concern to anyone.

105 613 173 178 [551] I now summarize the main points of the discussion. The evidence that has been examined suggests that the mechanical devices of telescoping, fusion of names, and extinction of lines do not affect orders of segmentation superior to that of the tertiary order, and that in conditions of a completely stable population, these devices alone would suffice to retain the form of the genealogical structure. But, it was argued, conditions of complete stability cannot be assumed; the evidence of the present distribution of population among the numerous tertiary groups clearly points to marked fluctuations occurring within these small groups. This being so, proliferation of these groups in some areas at some

[15] The naming of groups within a tertiary segment is an interesting study in itself, but it would be outside the limits of this discussion to make more than a brief mention of it.

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given to the feud, for this is one of the few societies in which it occurs.[1] What is meant here by a state of feud is a set of relationships between two tribal groups which are characterized by hostility whenever two or more of their members meet. These hostilities are of a sort which cannot be terminated; feud is not a matter of a group indulging in hostilities here at one moment and there the next, but a sequence of hostilities which, as far as the contemporary Bedouin are concerned at least, know no beginning and are insoluble. Feud and the other forms of relationships to be discussed presently are to be understood, in part, by reference to the ordered divisions of the tribes. It is necessary at the outset, therefore, to give a brief statement about the tribal organization; other details will be included as they become relevant.

There are nine noble tribes in Cyrenaica whose members are referred to as freemen. These tribes see themselves as divided into three genealogical orders of sections: primary, secondary, and tertiary. The tertiary tribal sections correspond to the camps which cluster around the larger watering points during the drought season, May to November. Such camps consist of clusters of smaller camps in which the concentration of agnatically related males is over 80 per cent. Within the latter kinship links are known, so that these agnates are consanguinely related as well as politically united. The populations of most tertiary groups vary from about 200 to 700 or so, but a group ceases to be viable if the number of male adults drops much below fifty. Political division is absent from these tertiary groups, regardless of their precise size, for, whatever may be the condition of developing local lineages, the acceptance of a common name carries with it full political responsibility incumbent equally on all their members. Each of these tertiary sections, moreover, has its own watering point, ploughland, and pastures; each has its own *watan* or homeland. This statement is true of all tribal sections of whatever order of segmentation. In other words, the tribes and their sections correspond to an ordered division of the territory.

Names of tribal sections are the same as those given in the genealogies. Both tribe and lineage are identically ordered. Lineages develop, and split at the tertiary order of segmentation,[2] and, *a fortiori*, the process is the same for the tertiary tribal sections. Split, in other words, occurs where relationships are most intense.

The summer community which constitutes a tertiary section, breaks up once the rains begin in November or December. At this time of the year water is readily available in the numerous small cisterns, there is pasture in plenty, and the animals are giving milk. These combined reasons lead the larger summer camp to divide into smaller camps of some five to ten tents. The latter are separated one from the other by short distances—a mile or so—but together form a cluster in that they are territorially distinguishable from a neighbouring and similar group of camps. Tertiary sections are discrete also in the sense that all the major necessities of daily living are available within their several territories. Each controls its own natural resources, and these resources are the same for all the camel-herding groups—in any given year one may have more of a particular commodity than another, but the difference is in

[1] Evans-Pritchard, 1940. The feud might have been present among the Nuer. Exogamy and the other rules of marriage which obtain among them create a dispersion of ties, which superficially appears to militate against a condition of feud. But a dispersal of ties does not mean that they necessarily act as a pressure for peace. Moreover, the exogamous links may link limited numbers of groups only, leaving others with sufficient discreteness to pursue feuding relationships as they are described in this paper.

[2] See Peters, 1959.

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degree and is ephemeral, so that the opportunity for the development of trade relations is absent.[1] Save for straying animals, a section has no urgent need to seek relationships with others, as long as the rainfall is sufficient to permit the exploitation of local resources.

The tertiary section is also regarded as the corporate group *par excellence*, in which ' the one word does for all '. Corporate identity is conceptualized as ' one bone ' or ' one body '. An offence against one of its members is held to be an offence against all; if one of its members is killed ' we all lose blood '. When one of its members commits homicide the responsibility falls on all equally. Blood money, when received, is shared by all save for a special portion reserved for the ' owner of the blood ', the nearest agnate of the victim. In opposite circumstances, all adult males accept the responsibility of contributing an equal share to the blood money. Rules of membership, simple in their brevity, express graphically this corporate identity: ' You must strike with us and be struck with us; you must pay with us and receive with us.' The group also bears a name, and there is never any doubt about the affiliation of any tribesman. That group of men—known as the *'amarā dam*—who are agreed on the obligation to exact vengeance, to pay blood money when necessary, to engage in common defence, and to accept the possibility of death in vengeance, is a fixed and clear-cut group, not one whose membership has to be calculated by reference to degrees of kinship in regard to a specific situation, as appears to be the case among other peoples.

Homicide within the *'amarā dam* brings about an impasse in relationships. A blood-money payment is out of the question since the acceptance of blood money by one part of a tertiary section from another of its parts is tantamount to a statement of split. Only in conditions where relationships within the lineage have developed to the point of political severance is it anticipated that a blood-money payment may be demanded; but this problem is not the same as that at present under discussion. Bedouin say that blood money cannot pass within the *'amarā dam* for those making the payment would be the persons receiving it. This is spurious reasoning, since the ' owner of the blood ' is awarded more than any other members of the group as it is, and arrangements could obviously be made to pay him separately. Blood money is out of the question because it distinguishes relationships between people as belonging to two distinct political communities, and not because of any difficulty of distribution. In Bedouin thinking, an injury to ' the one body ' is an injury to all its parts. Blood-money payments by members of a corporation to one or more of its members is a contradiction in terms. In the same way vengeance is also excluded, for this merely doubles the original loss. A reprisal exacted in hot blood is always a possibility, but this is not referred to as *thār*, vengeance. Even if, at a later date, the closest kinsman of the victim should slay the offender, the act would not be referred to as *thār* and any connexion with earlier homicides would be denied.

Stultified in the field of political action, there is little else that can be done. Expulsion is a possible course of action—and expulsion has occurred. Records show, however, that exile is almost invariably voluntary.[2] Moreover, exile is terminated as

[1] Many sections trade fleeces for dates with the folk of distant oases, but the sections do not trade among themselves.

[2] I recorded one case of a man who was expelled from his group and the tribes around were warned that the rules of sanctuary were not to apply to him. He is said to have died from grief and hunger. The reason given for such drastic action is that he killed

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682 a rule by the return of the offender to his camp after the lapse of a number of years. A man who had already killed six people killed a seventh, his first paternal cousin. He and his brothers fled the tribe; he died in exile and it was not until some thirty [123] years later that his brother and nephew returned. Another man, who had killed his first paternal cousin, used my entry into a camp as the occasion for his re-entry, pitching his tent rope on rope with mine, and mine in turn was rope on rope with the tent of the camp's shaikh.[1]

621 682 613 [55] An effort is always made to hush up the matter when a homicide occurs within a tertiary section. It is for this reason that the name of the victim is not perpetuated. Normally it is an obligation to perpetuate the names of the deceased, especially when they have been killed in homicide, but in the circumstances now being discussed the name is suppressed. As one man expressed the general sentiments, stretching out his toga in front of him: 'Look at the hole in my toga; it would be better without it, but what can I do? Make it bigger? It is better to cover it up.' Any penal action taken against the offender could only enlarge the wound he had already opened. The notion of corporate identity is so strong that it eliminates the use of penal action against one of its members for the greatest offence of all. While overtly every effort is made to expunge the memory of a homicide of the sort described above, the Bedouin are most articulate in their views about the offender. He is referred to as one who 'defecates in the tent' thus likening him to an animal, for no human being would do this. Other expletives used in reference to him are: one who 'destroys the lineage', who 'corrupts the family'; he is one who 'brings confusion', who 'provokes God' and causes 'the evil of leprosy to eat into relationships'. Their feelings about the offender, who 'commits robbery internally', are summed up in the word *fitna*. This, in its Cyrenaican use, corresponds closely to the notion of sin as it is used in the Old Testament; in the sense, that is to say, of an act which causes an impasse in relationships, which creates chaos among a small group of related people, and produces internal calamity. And this is indeed the situation brought about by such homicide among the Bedouin. Flowing blood, they are wont to say, can only be staunched by blood (i.e. a vengeance killing), but if a man kills within a close agnatic range the corporate body continues to bleed. Nothing can be done. The group is left helpless, and this is sin.

The first step in this exposition, therefore, is to attach to homicide within a tertiary section the notion of its being *fitna*, carrying with it voluntary and temporary expulsion.

682 628 621 613 A homicide which involves two collateral tertiary sections is a different matter altogether, for now the parties constitute two discrete political groups. Political machinery can be set in motion to deal with the breach in relationships, and consequently a homicide of this sort does not pose the dilemma which is created when it occurs within a politically undivided group. Not only do agnates of two collateral tertiary sections behave towards each other as two groups of people, but the nature of their relationships is fundamentally different from those obtaining between mem-

682 a first cousin in cold blood because of a dispute between them over the ownership of a new-born kid. Although this was the only reason given by the Bedouin other considerations were involved—the victim was said to have been a fine person, and his killer a constant trouble maker, and so on.

[1] See for comparison Robertson Smith, 1903. The tent is an area of sanctuary, and this extends to include the ropes also.

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bers of an undivided group. It is erroneous to suppose that because the different orders of sections are homologous in their structural aspects they do not differ; they do, because the interests associated with the various orders are different.[1]

Collateral tertiary segments are associated with different tracts of territory. Each has its own watering rights as a group, and although groups may share a grain store, it is divided on group lines. Members of these different groups do not gather together in summer to form a single community, though at some of the very big watering points they are near each other. Social relationships between them are, however, intense. Visits are frequent. They meet to exchange news, or to inquire after the sick. They exchange greetings during the major festivals, and members of one group attend the funerals and weddings of the others, taking gifts. They also meet at the grain stores. Herdsmen, as they pursue straying animals, wander freely in their neighbours' territory. Relationships of this sort, some of them urgently necessary for survival, do not permit the feuding relationships to be described presently. Permanent hostility which characterizes the feud would seriously disrupt everyday economic activities, limit the pastoral movements of the Bedouin beyond endurance, and sever lines of communication which they always strive to keep open.

A homicide, when it involves two collateral tertiary groups must, therefore, be resolved quickly. This can be effected in two ways. Vengeance may be exacted immediately. This is always referred to as a vengeance killing or *thār*, and is to be distinguished from a superficially similar act within a tertiary group, since *thār* carries with it the implication that it is premeditated. A *thār* between two tertiary sections is considered to be the best way of settling the affair and, after an appropriate lapse of time, a peace meeting is held at which it is accepted that the killings have cancelled each other out. The deliberations at this meeting are followed by a meal at which all present 'eat around the one bowl'; the meal over, they all pray together. A life had been taken for a life and the way is now open for the restoration of normal peaceful relationships. Vengeance needs to be distinguished from feud, for while retaliatory killings provide the propulsive force in the feud a vengeance killing may be the means whereby a settlement of hostilities is made possible.

An end to hostilities may also be brought about by a promise to pay blood money or *diya*, and its acceptance by the victim's group. Arrangements for blood-money discussions are made by a category of persons known as *marabtin bi'l baraka*, or 'clients of the goodness', men who, by virtue of descent and origin, stand outside the descent lines of the noble tribes, and who are accredited with divine goodness. They tend the sick, write amulets, and are always present at a peace meeting to give it the weight of their baraka. Soon after the homicide has occurred they act as intermediaries to bring the hostile groups together at a peace meeting.[2] Ostensibly, the first part of the proceedings at these meetings is to settle the amount of the blood money, and how and when it is to be paid. Agreement on these counts will have been reached, however, before the large peace gathering is assembled, for there is a gener-

[1] This statement requires more documentation than I am able to give to it in this paper, but the descriptive details given hereafter give it some substance. See also Smith, 1936.

[2] It is necessary to add here that these clients do not assume coercive powers. They are granted the power to curse, but the curse that is feared is the curse of their dead when an oath is given at a saint's tomb. When they know that groups wish to make peace they assist as messengers in bringing people together, but they do not use their power to curse as a pressure.

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ally recognized amount of blood money to compensate a homicide. The wrangling that goes on at the meeting is of a conventional kind, and it is known in advance that several distinguished guests present will supplicate for a reduction of the amount demanded by the victim's group, until the amount generally accepted as appropriate is reached. Such haggling makes it possible for the victim's surviving agnates to maintain the fiction that they yielded only under the strongest pressure from the desert leaders and holy men. The main importance of the meeting is that the two hostile groups are brought together again for the first time, that the cleavage between them has been narrowed sufficiently to permit them to eat round one bowl, and that, by virtue of this commensal meal, the way is now open for the restoration of normal relationships. Subsequently there may be another killing, which, in the mind of the perpetrator, is connected with the earlier death of a kinsman, but it is not publicly recognized as one in a series of killings, or even as a vengeance killing; it is regarded as unique, and the method of dealing with it is on the basis of this fiction. Feud is not permitted between two collateral tertiary sections, for although the pattern of homicide may be similar to that of a feud, the two are never equated. There is good reason for this, since, whatever the similarity in pattern, the social relationships between the groups involved are radically different; each homicide involving tertiary sections is regarded as a unique event, and the relationships between times are friendly, whereas in feud relationships are permanently hostile and need not be otherwise for social, economic, or religious purposes.

Blood money when it brings peace brings it because payment is made only in part. It is never regarded as a payment for the life of a man, to be dissipated wantonly. ' The owner of the blood ' should marry a wife with it to beget children (one son to be named after the victim) or to buy camels to provide for a future marriage, or to buy a horse to be used to ride in bringing vengeance. Sufficient is paid to cover either of the first two alternatives; as far as my records go the third alternative is romanticism. At the peace meeting the offender's group does not promise to pay the total amount in one sum. An initial instalment is promised after the next lambing season or barley harvest. When the time comes it can be argued that the sheep dropped a disappointingly small number of lambs, or that the barley harvest did not fulfil expectations. If there is room for negotiation over the initial payment, the permitted manœuvring over subsequent payments is much greater. Promises made at the peace meeting relating to these subsequent payments do not specify the exact amount of each; the statement is no more definite than that the remainder should be paid over the following three to five years. Consequently when the second payment falls due, the offender's group can argue more cogently that their circumstances do not permit even a reduced payment, for the payment of the previous year was substantial and they have not yet recovered from this outlay. ' The owner of the blood ' is pressed to consider this, and to accept only a fraction of the wealth he had come to collect. The argument is cumulative, and can be used to excuse the rapidly decreasing payments of each successive year, until there comes a time when attempts to collect payments are discontinued. The arguments about the payments bear no relationship to the wealth possessed by a group. During the annual hagglings, and while members of the offender's group are declaring their straitened circumstances as an excuse for the small amount offered, the ' owner of the blood ' knows full well that two or three

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621 hundred of their sheep are grazing in the neighbourhood. This is beside the point.
613 What is important is that the offender's group is showing a desire to remain on
628 friendly terms, and members of the victim's group are doing likewise by accepting
682 reduced amounts. Compared with what the payments should be, after four years they are trivial and soon cease altogether. Blood money, if it is to achieve the purpose of
621 restoring peaceful relationships, must work in this way among the Bedouin, for, as
613 they view the matter, a single payment of the full amount would only terminate
628 relationships. There would be no further obligations to hold them together. The
682 payment of a debt in full means only one thing—hostility. Where there is no debt,
571 there are no relationships. Debt must be allowed to run between groups, for it is this
182 which creates obligations and perpetuates social relationships.[1] As the debt of blood money mounts, the social relationships between the groups improve. The cessation of payments and the absence of further demands is final earnest that the relationships are again normal.

613 The second step in this exposition, therefore, is to attach to homicide between
628 tertiary sections the penalty of vengeance or the payment of blood money, both
682 achieving the same end of bringing about a restoration of peaceful relationships.
682 Between secondary sections, relationships are again different. Ecologically, the
619 areas are distinct. The topography may be dissimilar—sand dunes in one area and
613 low valleys in another; secondly, the soils may differ—sandy soil here and firm valley
[133] bottom soil there; thirdly, while the climatic régime of the two areas may be broadly
[132] similar, since there is marked variability in the aggregate annual rainfall which is coupled with a high variability from place to place, each secondary section has its own micro-climate, sufficiently well defined for one area to be well watered in any given year while a neighbouring area suffers partial drought. These differences affect
[221] productive activities. Seasonal movements are also affected: some secondary sections move annually over considerable distances and in fixed directions, while members of a collateral section may move only a few miles and these short moves may vary in direction from year to year. It is true that minor ecological differences exist between collateral tertiary sections, but these do not affect the economy and the way of life in the manner described for secondary sections. Partly because of their territorial extent, partly because of the larger aggregate population, the secondary sections are more self-contained, not only ecologically and economically but also in terms of social relationship. More of the requirements of everyday living can be met within the territory and span of a secondary section than within those of a tertiary section. Secondary sections develop a kind of specialization to the extent that in any year some of them will have more usable natural resources than others, but because these differences are ephemeral they do not lead to the development of permanent trade relations. Add to all this the fact that agnates are concentrated in camps on the territory which belongs to their lineage, and the discreteness of secondary sections is immediately apparent. Marriage rules make this discreteness potentially, at least, even
[582] more sharply defined, for unlike other 'lineage societies' where exogamy, coupled with other marriage regulations, compels the dispersion of kin links among lineage

[1] This point becomes clearer when considered in the general context of debt relationship among the Bedouin. Marriage payments, gift exchanges, hospitality, various forms of help, and so on are all aspects, with blood money, of an intricate and fascinating web of debt relationships.

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121 613 114 [619] [621] [582] [578] part of a secondary section but not with another. Once contingencies are permitted to enter in, the lineage model ceases to be of use, for what is implied is that at all times some parts of sections structurally situated for feuding do not in fact feud. Other facts can be adduced to show that the structural view is inadequate but, before proceeding to examine these, some general objections to the lineage theory need to be raised. In the first instance, the corner stone in the theory of lineage systems is that they consist of parts which are in balanced opposition. It is no accident that the idiom generally used in discussing the segmentation of a lineage system is that segments bifurcate. Indeed bifurcation is necessary if lineage theory is to make sense, because if at any order there are more than two segments, then combinations can occur which are not comprehended by the theory. In the Cyrenaican lineage the number of segments at the tertiary order is haphazard, in some cases as few as two but in others as many as a dozen or so. Where there are many segments at this order it is rather pointless to speak in terms of balanced opposition. Moreover, at the secondary order of segmentation the number of segments are fairly consistent throughout the tribes, but they number more than two in all of them. It is also a fact that combinations occur and, moreover, these may be between the tertiary segments of two ' opposed ' secondary segments.

121 613 571 622 114 Secondly, in lineage theory groups come together to constitute larger segments in opposition to like segments. Yet in lineage societies there is a lack of instituted authority, there are no chiefs distributed throughout the land as heads of segments of the hierarchical orders. This being so, then it is not possible for all the sections of, say, a secondary section to come together; there is no one to command the action. In fact, sections combine in Cyrenaica, but not in the way they should according to the lineage structure. In order to discuss this adequately, a lengthy diversion into an analysis of the distribution of power would be necessary. The matter must rest here with the admittedly somewhat dogmatic assertion that there are men who wield power over groups of varying populations, and that the extent of their domains cannot be understood by reference to orders in the lineage. Perhaps it is for this reason—because, that is to say, lineage theory effectively blocks the exercise—that relatively little has been written about the problem of leadership in these societies.

121 613 114 [621] Thirdly, all segments should be fairly equal in numbers of people and economic resources, if the theory of lineage were to have substance in reality. In Cyrenaica the population of one tertiary segment may be three times or more that of another. Both may be structurally equal in the sense that they are named groups segmenting as a pair of brothers from a common father. As political groups, however, this equality has little meaning. Further, with regard to economic resources, some sections possess several wells and a territory of such extent that it straddles two or even more of what might be called micro-ecological areas. With marked preponderance in numbers and superiority of resources, some groups have grown into dominance, and the evidence points to the existence of this dominance in the past also. However, ' like ' sections may appear on a lineage chart, in political action there is conspicuous disparity. Each tribe possesses one tertiary section or more with a claim to be the owners of the ' Golden Stirrup '; these are large tertiary groups with relatively plentiful resources, with allies in other groups, and, in sum, with the power to terrorize other tribal groups.

[619] [621]

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613 Among the Bedouin, men are permitted to marry their father's brother's daughter
582 and any other cousin of similar type within the local agnatic group. This means that
121 most agnates will be related in other ways as well. Parallel-cousin marriage has the effect of diversifying the agnatic group, and creates small nuclei within it, each having its own characteristics and patterns of behaviour with others. Diversification of this kind leads to a differentiation between homicides within the tertiary group.

The Bedouin say that they always marry their parallel cousins, and do not give their daughters to others if they can help it. Census data does not support this view. Nearly as many men find wives outside their agnatic group as within it. Of importance in the present context is the direction taken by these external marriages. Perhaps
121 the most striking feature is that the number of marriages with men of a collateral
582 tertiary group is low, so low that they can be explained by special circumstances.
628 Now collateral tertiary groups whose territories are adjacent experience intense day-
613 to-day relationships. In the context of descent these are the most closely linked
• [621] lineages—among older men there may be the recollection of the time when the two constituted a single community, and when they all lived together in the same summer camp. Common sentiment between them is very strong. The strips of territory they inhabit may be almost identical. Their discreteness lies almost entirely in the possession of separate natural resources, although in some cases pastures are shared. But their social boundaries are nevertheless sharply drawn, for the high incidence of parallel-cousin marriage within them, and the tendency for external links to leap-frog collateral segments, gives them a definition which could not be bettered by exogamy.
121 The basis of their discreteness lies, of course, in the competition that exists between
628 them for natural resources; however much the Bedouin protest that their real enemies
613 are the secondary or primary groups lying some thirty to fifty miles away, when they
578 wish to enlarge their resources there is little point in attempting to capture a well a long distance away, which cannot be defended, and might be located alongside an enemy group. They do, it is true, engage in competitive hostilities over land and water situated some distance from their homeland, but when they engage in these activities they do so on behalf of a linked group, albeit with their own interests uppermost. The capture of natural resources for use by a tertiary group can only be achieved by an enlargement of its homeland, and this is only possible by expanding into a neighbour's territory.

121 Another feature of external marriages is that they are not spread among as many
613 groups as in societies where there are exogamous clans, and where other rules of
582 marriage appear to compel the maximum amount of dispersal. Instead, the external links created through marriage are highly selective, and are thrown out into ecologically differentiated areas, giving added economic security, or, in the case of date oases, an additional item to the diet at a time of the year when it is sorely needed. Once established these external links are perpetuated through cross-cousin marriages in successive generations. If the link is considered valuable, and relationships develop satisfactorily, other marriage connexions will be woven around the first. Multiplicity gives added strength and durability, not in the mechanical sense of duplication, but of creating a more diverse kin structure, with its greater range of rights and claims, in which links can flourish. While the number of groups linked in marriage are few, the geographical spread is great. Marriage links exist with tertiary sections of colla-

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membership of associations and so on. The statuses a Bedouin achieves depend not on an ordered acquisition through the inheritance of roles or election to them, but on his personal manipulation of linkages in his jockeying with others. Rites are minimal because there are few defined statuses an individual can predictably acquire. The equalitarianism of the desert denudes the Bedouin of ritual riches. Complimentarily, rites which do occur are thrown into exaggerated relief by the absence of others, and in their isolation, become not merely a "passage" but a cataclysmic change. Marriage and burial both comprehend limited fields of relations, but accompanying ceremonies may bring several hundred people together, people who otherwise rarely gather in these numbers to meet one another as kinsmen and neighbours, and it is suggested that the emphasis given to the events dramatises the significance of the changes they produce. In the discussion of the changes brought about by marriage, the Bedouin view of what is entailed will be considered first.

The Bedouin View of Marriage

After marriage, the Bedouin argue, a son has a tent of his own, a woman over whom he has authority and soon children to make him a father. Marriage causes split, branching. A new family is created, holding the potential of a new lineage. The separation is so painful a matter for the father that he cannot contemplate it, hence his pretence that he has no knowledge of wedding festivities, and his subsequent attitude that nothing has happened.

Interestingly, there are two other occasions when this attitude is to be observed. When a man kills within his corporate group,[5] he may flee his tribe or he may be compelled to leave; later he is likely to return and, when he does, he is received with a minimum of show. Every attempt is made to suppress knowledge of the event.

Again, if incest occurs, the memory of it must somehow be suppressed, and it is an ever-present danger. Men, permitted four wives simultaneously and also able to engage in a plurality of marriages through divorce or death of spouses, may have children showing an age difference of two or three generations. Thus it comes about that a man may be of an age in relation to his father's sister which permits them as children to behave as if they were first paternal cousins. As an adult, the preferred spouse for a man is a father's brother's daughter. In terms of relationships between adolescents the situation in which a man is of the same age generation as his father's sister is fraught with danger. In one such case, between a man and his father's sister, the male child of the union was put out in the desert to be

[5] Bedouin are disposed in groups which, in summer, usually constitute a single community, around or near a watering point. The men of this group are interlinked by reference to an ancestor four or five ascending generations, reckoning from the generation of men of about 20 years. When, elsewhere in this chapter reference is made to corporations, it will be to groups of this kind.

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that young men spend their premarital lives in an environment of unmitigated agnatic hostility. Greater substance is given to this view when it is realised that agnates live together. The residential concentration of agnates in Cyrenaica exceeds 80 per cent. I wish to stress that this figure is based on the universe of the small camp, and the only males included as agnates are those who are consanguinely related. Over 50 such camps were used in arriving at the figure. Obviously, the figure of agnatic concentration will vary depending on the universe. If all men who claim to belong to a tribe of, say, 15,000 souls, who claim that they are agnates in a political sense are included, then the figure will not be the same as that derived from a small group where the criterion for inclusion is consanguinity, not mere political affiliation. It is necessary to make this clear to emphasise that the Cyrenaican figure is unusually high, and also because the modes of behaviour between consanguineal and political agnates differ critically. Granted the hostility built into agnation, and recognising in addition the significance of the high degree of agnatic concentration, unless there are other factors present in the situation, life would be intolerably burdensome. Parallel-cousin marriage comes to the rescue.

Parallel-Cousin Marriage

Among the Bedouin the prohibited degrees of marriage are few. A man may not marry within a closer range than first paternal or maternal cousin; he cannot marry a woman of a senior generation, nor a woman known to be older. He cannot marry the daughters of a woman who has acted as wet nurse to him or to any of his brothers and sisters. Otherwise he is permitted to marry any other woman. Marriage with the first paternal cousin is preferred, and is more than a sentiment. A man has a right to his father's brother's daughter, and before a marriage is arranged with anyone else, the girl's father seeks the opinion of his brother's son. If he neglects to do this, or if he flouts the opinion offered him, he runs the risk of the marriage being brought to a halt on the very wedding day. I have witnessed this. In most of the records I possess, it usually happens that the brother's son is bought off with a few sheep (about five) and some articles of clothing. Here the brother's son was seizing the occasion to extort from a farmer's brother wealth which he considered was due him from an earlier inheritance dispute. Occasionally the intervention is genuinely designed to prevent a marriage; if the girl refuses to marry her father's brother's son, he can force her into spinsterhood. Men exercise their right to marry their first parallel cousins. They also marry other parallel cousins. The significance of parallel-cousin marriage varies with the exact degree of the relationship. First- and, say, third-parallel cousins are sociologically different in a number of respects, and in relation to specific problems these differences may assume major importance. In the present discussion the various degrees have this in common: that whatever the precise relationship, all parallel cousins are the

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in position immediately anyone else appears at the entrance to the tent.[11] Women cook, but they do not serve the meal to males, nor are they responsible for the distribution of meat among them. Parts of an animal are carefully specified, and the various portions distributed at a meal carry with them a great deal of significance. A host can honour, flatter, disappoint or even insult his guest, depending on the precise distribution of meat he adopts. Designated portions should go to certain kinsmen if they are present, but this still leaves a wide margin of choice, and a host can use this choice as part of the many means at his disposal for directing his relationships with other men. A political link can be forged or another snapped by the distribution of portions of meat at the commensal meal.

The Bedouin Ideal Type of Family as a Unit of Production

This account of the division of labour is far from inclusive of all the tasks carried out. The details given are only barely sufficient to provide some indication of the necessary composition of a family. Referring again to the Bedouin sentiments about the matter, it is now possible to give it some numerical precision. The number of females should be a minimum of about three, including a mother, a teen-age daughter and a child of about eight years. Males should number about six: a father, relieved of most chores to act as director; a son in his middle to late twenties, to plough; a second son, in his early to middle twenties, to herd the camels; a third, in his late teens to early twenties, to shepherd the sheep; a fourth, middle to late teens, to look after the goats; and a younger son to fetch, carry and run errands about the camp. The family of the ordinary Bedouin, they say, shows this sex and age distribution, although they recognise that a politically ambitious man with the wealth to match his aspirations would require more of both sexes — particularly women, since the burden of entertainment increases rapidly with a man's climb to power and fame.

Clearly, the basis of Bedouin sentiment concerning family structure is its approximation to an ideal production unit. Some families display the features of this ideal, but even they enjoy the productive benefits of this composition for a very limited period only. The family, as described above, can only be an ephemeral unit, since the age structure constantly changes, women are removed by marriage, men move away and death affects it at any point at any time. The Bedouin family is a fiction in the sense that it can be said to have a characteristic composition. The mistake they make is to conceive of it as a particular kinship structure related to production. The substance of what has been referred to as a fiction is that, if viewed as a productive unit, it bears close consistency with reality. Freed of the need to examine it in terms of specifically limited kinship relationships, and no longer anchored to the inhabitants of a single tent, the distribution of people according to sex and

[11] This is the general rule. In practice, the use of the divider can indicate an intimacy or distance in relationships, most subtly.

age depicted in their notion of a family is meaningful. It follows that, since this unit will not be clustered in one tent, but distributed over several, each small community must be so constituted that links people can use to claim the services of others must exist, and that, since claims can be made against various sorts of kinship relationships, each small camp will have predictable kin links. It follows, further, that since age, sex and number of people are significant, a small camp will have a characteristic demographic structure; each tent in a camp will display developmental changes, and particular tents may be shifted from one camp to another, but if a livelihood is to be gained in this semi-desert environment supporting its mixed pastoral-cum-agricultural economy, then at any given time the small camp must have certain fixed features in its composition. The elementary family is subject to far too many vicissitudes to exist on its own. It now remains to demonstrate this general argument by examining the details of one of these small camps.

A Particular Camp Viewed in Detail

The camp was one of 12 which constitute a minimal tribal section. In genealogical terms its male members were linked through an ancestor five ascending generations from living males of about 20 years of age. Usually, in summer, camps of this sort move to the vicinity of a large watering point; in winter, this larger community breaks up into a number of smaller ones as man and animals move off further south to the pastures. The total living population of the tribal section to which this particular camp belonged was 524.

Linked patrilineally, its male members were also linked in a plurality of other consanguineal ways. Primarily, this plurality was brought about by parallel-cousin marriage. The incidence of this form of marriage for males of this group was 48 per cent[12] of the gross total of 234, derived from their marriages over three generations; that is, the generation of males entering into marriage, and the generation which has begun to die out are included with the generation of middle-aged males. This means that practically every male is related to others in a number of ways, and it is necessary to point this out now because the details to be given presently will show only the more immediate, but not all, existing connections. Plurality of links, moreover, is not the only consequence. Parallel-cousin marriage is a transmuting agent, creating a diversity of links. Each and every link carries with it specific modes of behaviour, which in turn means that each individual has a wide variety of different claims he can press on his co-residents. Marriage connections also exist with other sections of the same tribe. Their proportion is 28 per cent of the total. Demographically, it

[12] As a matter of interest, the figure for marriage to the father's brother's daughter is 50 per cent of the figure for parallel-cousin marriage in general, but the consequences of these are beyond the scope of the present discussion.

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would be impossible to satisfy all marriage expectations of men within the universe of the minimal tribal section. For this reason alone external links are inevitable and persistent. Also, the small territorial strip such a group claims as a homeland produces an economy which, in this environment, is unstable. Additional security is gained by making connections with other tribal sections, each with its specific ecological character. Men also marry into their client groups. The proportion of these for this camp was 9 per cent of the total. From these links they gain economic advantages, they can claim services and a client-following is politically significant. Finally, 7 per cent of the total[18] are marriages with women of other tribes, which again not only reduces the instability of the economy (in that a large tribal area suffering near-famine conditions has access to areas of markedly different ecology), but also provides political connections for men whose power ambitions have passed the point of leadership limited to their own tribes. In one way or another all these interests are manifest in the small camp and attention is now directed to the latter.

The disposition of people in the camp is represented diagrammatically on the page following.

The nucleus of the camp is Tent A. Its owner (1) was a powerful *Shaikh*, the son of a famous father. His marriage represents a political link with a group of one of the primary sections of his own tribe. His father died only a few years before I recorded my census, and the large amount of moveable property he left had still not been divided among the sons; the owner of the tent, as eldest brother, still controlled the flocks and herds. Most of his time he spent away from the camp engaging in political intrigue. His two younger brothers lived in his tent, but the second (5) would not remain there long because negotiations for his marriage had been started. His father (2) married a parallel cousin; she died and shortly afterwards he took her sister (3) in sororal union. When this occurred an amount of bride-wealth was agreed, but instead of giving any of it to her father, the entire amount was "put in front of her" (that is, the animals were allowed to remain with her husband's flock), and these animals she had marked with her brother's tribal sign to distinguish them from those of her husband. It was widely known that she was going to leave these animals to her husband's second son, for although she could not transfer them to a male outside her husband's corporate group, she could decide who, among his heirs, should inherit.

During my stay in this camp, her brother's son (4) came to it as a temporary resident for a month. Since he was poor, the purpose of his visit was to capture some of his aunt's wealth while she was still alive and the possibility still existed. During his stay he was fed well but did no work. His kinsmen found his company tiresome, so, to cut short his stay, and after consulting her nominated heir (5), she gave him three grown goats. Also when an occasion arose for an animal slaughter, she provided the sheep, and,

[18] The remainder is made up of marriages to the daughters of men incorporated into the lineages.

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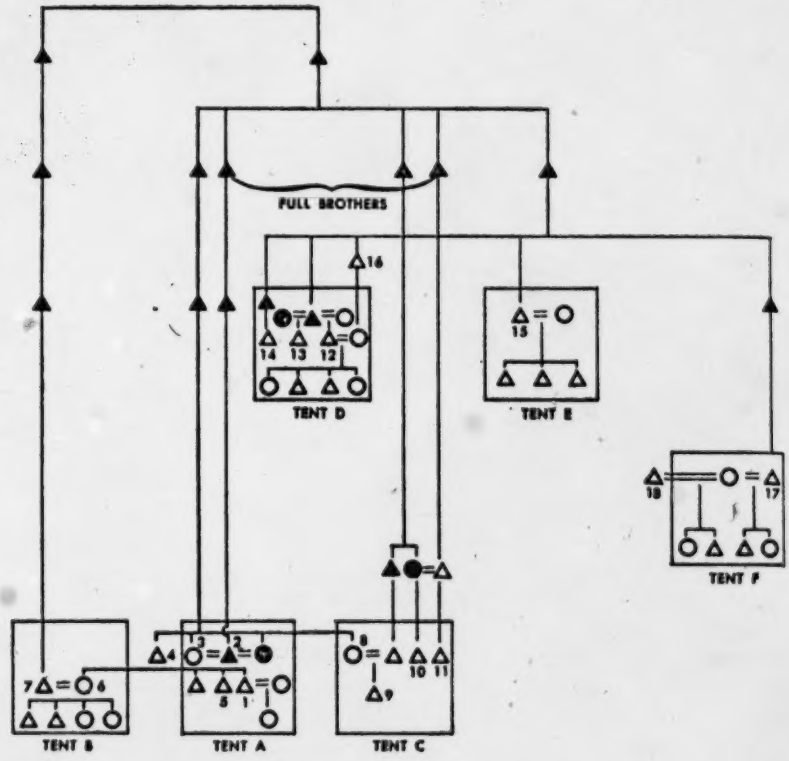

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since meat is shared by all the people of the camp, her wealth was partly dispersed among her poorer kinsfolk.

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The location of Tent B was determined by the fact that the wife (6) was the sister of (3) of Tent A. Her husband (7) had moved into the camp a few years earlier as a result of an inheritance quarrel with his elder who robbed him of his fair share. This husband (7) gained in two ways from the move. Although poor, he had a small flock of his own, too small to justify its own shepherd, but which he was permitted to include with his sister-in-law's (3) flock for shepherding. If the flock had been larger he would still have had difficulties, because, at some times of the year, save for short occasional visits to camp, the shepherd is with his sheep for several weeks, day and night. He (7) had three sons, still far too young to follow the sheep, but when they become of age to do so, his dependence on Tent A will cease, for then he can begin to gather the small flocks of other kinsmen around his own, his sons can shepherd them all and he can begin to

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enjoy the benefits to be derived from dependents. In addition, he enjoyed

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the lavish generosity dispensed by the members of Tent A, and fed far better than would have been possible otherwise.

The location of Tent C was also determined by a link through women. The only female (8) living in this tent, a middle-aged widow, was the sister of (3) and (6) of Tents A and B respectively. Her teenage son lived with her. They possessed only a few sheep, which were put with the flock of Tent A for shepherding. The son (9) spent some of his time herding for Tent A. With the mother and her son in Tent C were two other kinsmen. One, a poor man (10), was this son's first patrilateral cousin, and they both were the only surviving sons of their respective fathers. He (10) was the main shepherd of Tent A. The third male (11), also poor and nearly blind, was a second patrilateral cousin of both, but his sister was also 11's mother. All occupants of Tent C were almost entirely supported by Tent A. Relieved of the necessity to live off their own resources, the two young men (9 and 10) were afforded the opportunity of building up their flocks for the day when they would be able to negotiate their delayed marriages.

Tents A, B and C sheltered men who were agnatically closely linked. More important, their grandfathers, three sons in a family of 19 children, were full brothers. The latter's mother's name was used when referring to these three tents as a group. During the past few years, many changes have occurred within it, and the death of the pivotal woman (3) of Tent A might well disperse this small cluster. Further, the nuptials of her heir (5) were anticipated, and this event, itself likely to precipitate division of his father's (2) wealth, might also lead to further residential rearrangements.

The owner of Tent D, (12), a man in his late thirties, son of a slave mother, was at loggerheads with his father's brother, much more senior in age. The owner's father, one of a family of 24 children, had been a wealthy man and died leaving a substantial herd and a large flock, but he (12) was bereft of most of this wealth by the father's brother. His first successful strike against his uncle was the demand he made for his daughter as a wife. Earlier, when (12) had demanded his father's wealth, his father's brother, who had for years acted as his guardian, replied, "It is in your stomach," (meaning that it had been expended on his upbringing). Later, after the marriage had taken place, when the uncle demanded payment of the bride-wealth his own words were thrown back at him, but this time with the meaning that the bride-wealth had already been paid. While I was resident in this area, the two men met occasionally: each meeting was hostile, for (12) was encouraging his half-brother (13) (also the son of a slave mother) to demand a second daughter as a wife. Included in this tent is a third adult male (14), virtually a pauper, reduced to this state by the same grasping father's brother. His link with (12) was their closeness of relationship (first paternal cousin), together with the fact that all three males (12, 13 and 14) had suffered privations and were allies against the common enemy, their father's brother.

Associated with them for the same reason, was the owner of Tent E (15).

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Genealogically he was their father's brother, but he was of their same age generation, and behaved as if he was their agnatic equal. Towards his own brother (16), he behaved as if the latter was his uncle, for he was much his junior in age and his uncle had virtually brought him up from boyhood. They had quarrelled bitterly because his brother (16) had given him only a fraction of his inheritance, which he himself, in turn, should have shared with his young full brother (not shown on the diagram) but he did not do so. This youngest brother left (15) for this reason and now resides with (16), his full brother's enemy. Two of the men (14 and 13) of this group of four were the chief herdsmen of the camp, although they were assisted for short periods by (12) and (15), who also helped tend the camels in other ways. Their connection with the group centered on Tent A was a mutual close link to a politically powerful person (not shown on the genealogies) to whom they are deeply loyal and who, while I was among them, was actively opposed to the common political enemy of them all (16), and who in earlier years had challenged the leadership of (2) of Tent A. There is also the fact that they were all linked within a close range of agnation. This linkage included, too, the owner of Tent F (17), not in fact the descendant of the man shown in the diagram — he was the son of a slave wife; his genitor was a slave, but his mother's master reared him, freed him and he is now given as his son in the genealogy. He lives with his wife, of client origin, together with her children from a previous husband, (18), who divorced her, and his own children. Aging, he no longer acted as a regular herdsmen, but relieved other men in the camp, and also spent some time shepherding.

The details given of the strands which run through the camp to tie these particular people together are so few that, like the Bedouin plough, they do no more than scratch the surface, but they are sufficient to permit a few general statements. The camp, and particularly the precise disposition of its tents, shows a group of males clustered together to share two of the main economic tasks: shepherding and herding. The physically strong adult males of Tents D and E shoulder the burden of herding all the camels of the camp, and the men of Tents B, A and C shepherd all the sheep, with (17) of Tent F serving both purposes. This number of men allows some to remain in the camp at all times, to free one of them for a journey to the distant market when supplies of sugar and tea are necessary, and to enable one or two men, at short notice, to hurry away on horse or camel to search for lost animals.[14]

Economic Determinants of the General Structure of the Camp

It is also clear from these details that, given the disparities in wealth (although all men have some wealth), the diet of most is considerably

[14] There is little point in seeking the lost animals themselves in the first instance. A man travels from camp to camp asking for information, and when he has gathered his clues, he searches a neighbourhood.

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ameliorated in its protein content, particularly by the generosity of the occupants of the nucleating Tent A. Not that they are the only ones who ever slaughter their animals for food. Others do so, albeit much less frequently. Whoever kills an animal, everyone present in the camp is given a share, and the men always eat in the tent of the donor, sitting around one bowl. Thus, the surplus that builds up at one point is redistributed among those suffering a shortage, and meat, in a society where the climate and way of life militate against its storage for more than a few days, is more efficiently used. Many other general economic points could be deduced. These general statements could, however, be made of practically any camp, whatever the specific differences.

Affinity and Matrilaterality in the Structure of the Camp

Economic considerations determine the general structure of these small camps, but do not account for the particular people gathered in them. Perhaps one of the most striking features of these camps, which comes out clearly in the one discussed here, is the confined agnatic span which links the males. Lest it be underestimated, I wish to stress the profound significance of this fact. While granting its importance it is equally necessary to stress that the span, potentially, could be considerably reduced; in some camps it is. Many of the closer agnates of the men of this camp are not shown on the genealogy included with the diagram; (7), (15) and (16), for example, all have brothers, (12) has a large number of first paternal cousins and so on. Therefore, this particular cluster of agnates formed for reasons other than agnatic ties. The most direct single thread connecting Tents A, B and C is that which runs through women. Men of many other camps are all linked in this way, directly. Five tents of this camp are connected through a female link to a common ancestress, whose name still defines the group, two ascending generations for one adult male, three from others and four from others. If greater elaboration could have been shown on the genealogy without confusion, additional links through women could have been demonstrated. Affinity and matrilaterality are the prime movers in bringing agnates together as neighbours.

Other Factors Affecting the Structure of the Camp

Other considerations narrow the area in choice of residence. The quest for power where every man entertains hope of achievement where ambitions are not stifled by the rigour of rank and a small amount of wealth provides a basis for a beginning is also a significant factor in considering the composition of camps. The generosity of the people in Tent A was not entirely altruistic. Justly, it had won them repute, but the repute itself was an important aspect of the political power they enjoyed. They also acquired the services of several men to manage their animals, an impossible strain for them alone. And with their shepherds and herdsmen they secured devoted followers. It was hinted in discussing the structure of the camp that changes

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•62 | were imminent, because the marriages of two of the men were anticipated,
57 | two others harboured more distant hopes and boys in all the tents would soon
[554] be youths. The composition of this camp, caught at a moment in time, was a function of the age and sex distribution of its inhabitants. All camps show regularities in their structure, but their content is dynamic. Certain general features persist, but the alignments of people undergo change with
[128] equal persistency. What priority is given to each of these considerations, which component occupies the nucleating centre for others, will depend on the problem under analysis, for while I have stressed that this or that is important, I do not wish to suggest that any single factor has an absolute importance compared with others, except in relation to a specific problem.

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8: Kennett G-5 (ca. 1921) 1925 MT9 Libyan Bedouin MT9

CHAPTER VII

BLOODMONEY—WESTERN DESERT

000 Payment in Cash—Agreements to pay—Reprisals discouraged—Patricide—Detective Work—Death from Fright—Public Aversion—The twelve-year-old Bill—Informers—Ali Abu Bukr's Cistern—The Broken Rope—Found Drowned—Three Months' Hard Labour—Whose Rope?—Payment—The Old Man who fell off the Wall—The Clutches of the Police—A Well-conceived Lie—Ibrahim's Broken Leg—Ali's Cunning—The Fiasco at the Tomb—Reductions in Payment—The Dead Baby—Amateur Lawyers—The Two Shepherds and the Trespasser—Stick or Stone?—Legal Arguments—Travelling Allowance—Misappropriation—Chaos—Mirtah buys Sheep, while the Sayed buy Dates—The Clash—£300—Abdel Kerim and his Cousin—The Boys Fight—Result of pointing a Gun—Dirty Fingers—Serve him Right—The Two Married Sisters—A Gun Accident—Poor Towida—Successful Bluffing.

682 [171] [435] [562] In the Western Desert the laws of bloodmoney differ considerably from those of Sinai, the former being of African origin and the latter of Arabian. The Western Bedouin regard the price of a man as £300, irrespective of the market price of a camel; and the value of a woman's life as normally £150, or half that of a man.

682 695 562 In the absence of satisfactory evidence in a case of murder, if the oath be employed to decide the issue, fifty men will swear for a man's life, and twenty-five in a case involving the life of a woman. (NOTE. In some tribes these numbers are increased to fifty-five and twenty-seven respectively.)

682 •621 As regards the payment and acceptance of bloodmoney, this is almost invariably by agreement between the families, and it is often difficult for an outsider to see any rhyme or

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reason in three families of one tribe paying together, while the fourth is independent. Sometimes this is caused by geographical separation, at other times by personal animosity or jealousy.

The main difference between the rules of the Western Desert and Sinai is that in the West reprisals taken at the discretion of an aggrieved individual are not recognised as lawful, and are distinctly discouraged. Generally speaking, the Western Bedou is a very much more prosperous and law-abiding person than the Sinai Arab, although at the same time he retains his charm as a primitive and independent being. Occasionally a dastardly murder takes place, but public opinion is very strong not only against the murderer personally, but against all the members of his family, who automatically share his unpopularity.

In the spring of 1920 an old man, reputed to possess considerable wealth, both in camels and sheep and also in gold buried in the ground, was returning about mid-day from market riding his donkey, and one of his numerous grown-up sons was walking on foot beside him. After going four or five miles in the open desert, the old man got off his donkey, and told his son to ride for a little way while he walked. The son suddenly attacked his old father and hit him with the heavy stick he was carrying; and the poor old man died almost at once with a broken skull. There was nobody about, and the son dragged his father's body about a hundred yards, and threw it down an old dried-up cistern; then, mounting his donkey, he rode home to dinner.

That afternoon the local sheikh was told of the old man's disappearance, and as he had seen father and son leaving the market together, he had his suspicions. He traced their footsteps, picking up the tracks of a heavily laden donkey and one man walking, from near the entrance to the market place. Then, following along carefully on these tracks, he saw where the old man had dismounted. Then he saw a spot of blood and the place where the